

## **ABSTRACT**

# **THE EFFECTS OF PASTORAL LEADERSHIP PRACTICES ON LOCAL CHURCHES IN THE NKAWKAW DIOCESE OF THE METHODIST CHURCH GHANA**

**By**

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Every organization whether secular or religious needs to grow, and for such an organization to grow, leadership plays a vital role. If a church wants to experience growth, it definitely needs appropriate leadership practices to achieve it. The church really needs to have efficient and effective pastors who will lead the church through effective leadership practices that will promote its growth. Therefore, leadership and its practices are key issues in church growth.

However, reflecting on the real situation of the current church and its growth, the church has not had appropriate leadership practices that will enhance its growth. The primary reason for this phenomenon is the lack of information on effective and efficient leadership practices that fit into the church. Ministers, the leaders of local churches, should be equipped with appropriate information on effective leadership practices that enhance church growth. The purpose of this project was to explore the effects of pastoral leadership practice on church growth in churches in the Nkawkaw Diocese of the Methodist Church Ghana. The researcher intended to provide pastors with information about leadership practices that will help them grow their churches.

Using two instruments, personal interviews of pastors (PIP) and the leadership practice questionnaire (LPQ), the researcher gathered information that revealed the state

of leadership practices in local churches. Data analysis produced several discoveries that benefit the local church suffering from a shortage of leaders. The findings suggest that among the diverse pastoral leadership practices, serving and loving, visitation, and hospitality related to church growth in local growing churches. Results also indicated that indicated an essential link exists between effective pastoral leadership practices and church growth. Churches whose ministers performed more effective practices that related to church growth such as serving and loving, visitation, and hospitality saw their churches grow, while ministers who did not perform these practices experienced decline. Another discovery indicated that ministers who actually served their members and communities with genuine love had their churches grow, while those who failed to serve their members and communities with genuine love had churches that declined. These findings contribute to a better understanding of current reality and inform practice for stronger pastoral leadership practices in more churches in the future.

**THE EFFECTS OF PASTORAL LEADERSHIP PRACTICES ON LOCAL  
CHURCHES IN THE NKAWKAW DIOCESE OF THE METHODIST CHURCH  
GHANA**

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## **CHAPTER 1**

### **NATURE OF THE PROJECT**

#### **Overview of the Chapter**

Our Lord's charge to his people is unambiguous: "Therefore go and make disciples of all nations" (Matt. 28:19, NIV). Christians have no choice, but to obey. They are to make disciples, and they are to reach all humanity, wherever they are, wherever they can be found. The Methodists take this command seriously. Their founder, John Wesley, proclaimed that they do not claim any special creed, any special knowledge, doctrine or whatsoever that is different from anyone else. In a sense, they are "Catholic Christians." They hold to the faith of the Bible and the historic creeds. In other words, The Methodist Church Ghana is part of the Universal Church and, for that matter, believes in the mandate that our Lord Jesus Christ has given to his Church.

We appreciate greatly what Christ has done for us, "salvation, full and free." We go to the prisons and the deprived areas, to tell them of the great and wonderful news of salvation wrought on our behalf by the one and only, Jesus Christ, who is worthy of our worship. If Christians, and for that matter the Methodists would actually pay heed to this unambiguous command by our Lord and Savior Jesus Christ, our churches will see phenomenal growth in membership. Unfortunately, Christian churches, and specifically the Methodist churches in Ghana, are not growing relative to population growth. In the fifties, when the country's population was about 4.5 million, Methodists were about 99,000 (2.2 percent). In 2016, according to the Conference Agenda, the membership of the Methodists in Ghana was only 758,000 out of a population of 28.5 million, representing 2.65 percent and growing by 0.45 percent in over half a century (Agenda

87). Currently, according to the Expanded General Purpose Council (GPC) Agenda, our membership stands at seven hundred and ninety thousand and six (790,006) out of a population of 29.3 million, representing 2.69 percent. To be technically precise, it grew by 0.04 percentage point. Sometimes I find it difficult to believe that we are less than one million (1,000,000). However, if the statistics are true, they only confirm our ineffective witness, or the lack of emphasis on our core business as a Church.

My cursory observation as a Coordinator for Evangelism, Missions, and Church growth for the Kumasi Diocese of the Methodist Church Ghana from 2010-2013 gives me a clue to this poor performance. To me, this poor performance can be attributed to the pastoral leadership practices we have in the church. According to C. Peter Wagner, “the primary catalytic factor for growth in a local church is the pastor” whose “dynamic leadership has been used to catalyze the entire church into action for growth (55). Since no thorough research has been conducted, I cannot really substantiate my claim. In this direction, this study looked at the effects of pastoral leadership practice on church growth in churches in the Nkawkaw Diocese of the Methodist Church Ghana. It looked for possible correlations between pastoral leadership practices and congregational growth. It begins with background information on church growth and pastoral leadership. Statement of the problem and purposes of the research, followed by delimitations, limitations, and a conclusion comprise this chapter.

### **Personal Introduction**

I served as the Evangelism Coordinator for the Kumasi Diocese of the Methodist Church Ghana from 2010-2013. During my tenure, the Diocese planted thirty-nine new churches at various locations within the Diocese. One remarkable thing that I noticed in

the course of my work was the attitude of the church leaders towards church growth. While some were very enthusiastic about their work, others were very lethargic. I remember when the Diocese organized crusades alongside the Diocesan synod at Offinso in 2011, the attitude of leaders came to the fore. The then Bishop of the Diocese, Rt. Rev. Prof. Osei Safo Kantanka, asked all the Circuits headed by the Superintendent Ministers to organize crusades at various locations within the Diocese. When we visited the Circuits, we observed that while some Circuits were in high spirits with massive attendance, others were few in attendances with no enthusiasm. This observation pointed out that leadership is a very important variable in church growth. Within the Church of Jesus Christ, pastoral leadership is a vital factor. Many churches flourish or flounder based on the type of pastoral leadership provided. Leaders who are able to organize and influence their members well see growth in their churches, while leaders who are not influential and do not organize their members see stunted growth in their churches. This research therefore seeks to find out what pastoral leadership practices can positively affect church growth in churches in the Nkawkaw Diocese of the Methodist Church Ghana.

### **Statement of the Problem**

The Great Commission mandates the Church to experience both qualitative and quantitative growth. Jesus said, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit and teaching them to observe all that I commanded you” (Matt. 28:18-20). Christ expected his disciples to lead the church to experience dynamic growth. Unfortunately, in spite of the fact that churches in the Nkawkaw Diocese of the Methodist Church Ghana apply best

techniques and organize many church programs with their flocks, they do not experience dynamic growth. According to Joseph M. Stowell ministries fail, often not because we have failed to understand or even apply the best techniques and programmatic advances with the flock. We often fail because we have either forgotten or have not known that the key to every ministry is the quality of the shepherd who leads (11). The lack of effective leadership practice in today's churches has caused all kinds of problems which have impeded the healthy growth of the church. This study looks in this direction at the effects of pastoral leadership practice on church growth in churches in the Nkawkaw Diocese of the Methodist Church Ghana.

### **Purpose of the Project**

The purpose of this project was to explore the effects of pastoral leadership practice on church growth in churches in the Nkawkaw Diocese of the Methodist Church Ghana. The researcher intended to provide pastors with information about leadership practices that will help them grow their churches. The researcher intends to present the findings to the leadership of the Methodist Church Ghana to serve as a guide when planning for church growth leadership training for Church leaders. The findings of this study are also being made available to any Christian church or denomination that desires it as well.



## **Research Questions**

In an attempt to address the research problem, this dissertation addressed the questions below:

### **Research Question #1**

What are the common leadership practices in churches in the Nkawkaw Diocese of the Methodist Church Ghana?

### **Research Question #2**

What leadership practices in churches in the Nkawkaw Diocese of the Methodist Church Ghana relate to church growth?

### **Research Question #3**

What leadership practices do pastors and lay people identify as having a positive impact on church growth?

## **Rationale for the Project**

Effective leadership can be positive on the growth and effectiveness of every organization. The Church is no different, and it relies on its leaders to provide strategy, vision, and guidance in the day-to-day operation of its ministries. One of the important dimensions of being an effective pastor is leading the church to make disciples. The Lord has chosen the church as a means of spreading the message of salvation to the entire world. In order to fulfill this mission, the pastor must be committed to feeding, organizing, and leading a well-trained group of God's people to fulfill his will. Without strong pastoral leadership in the local churches, the ministries and people will suffer. The findings of this research could be a basis for developing strong church leaders for effective church growth. The researcher also believes that this study helps pastors know

the best leadership practices that enhance church growth in the local churches. It bring to the fore the pitfalls in leadership that do not promote church growth and how to avoid them.

### **Definition of Key Terms**

In this study, the principal terms that are defined within the context of the study are as follows. *Evangelism* is the definite attempt to proclaim and lead a definite person to Christ at a definite time. *Church growth* is defined as the addition of persons to the church through the propagation of and obedience to the gospel. *Leadership* is the act of influencing followers to accomplish a particular goal. *Leadership practices* are behaviors that leaders consciously choose to exhibit in line with their pastoral duties. *Diocese* is defined as the composition of a number of Circuits in the same area, as the Methodist Church Ghana Conference shall from time to time determine.

### **Delimitations**

This study focused on pastors in the Nkawkaw Diocese of the Methodist Church Ghana. In order for a pastor of one of these churches to qualify for the study, he or she must have served the church at least 2 years. A further limitation was placed on the study by focusing on a 10-year period of time (2010-2019) in order to deal with a manageable length of time in recent history.

### **Review of Relevant Literature**

Leadership is one of the most important organizational features that help to determine its success or failure. Leadership, especially pastoral leadership, within the Church of Jesus Christ is also vital. Much has been written concerning leadership in general, and how leadership practices affects the growth and effectiveness of an

organization. However, this literature review is focused on three areas of leadership: leadership practices, pastoral leadership, and the correlation between pastoral leadership practices and church growth. Under pastoral leadership practices, this study looks at the Bible and leadership practices, theology and leadership practices, and church growth and leadership practices.

After an examination of the biblical leadership practices, this part of the study then reviews what Christian authors say about pastoral leadership practices by looking at the Bible and pastoral leadership practices, theology and pastoral leadership practices, and church growth and pastoral leadership practices. Additionally, the literature which examines the correlation between pastoral leadership practices and church growth in the local churches is reviewed.

A review of recent dissertations covering pastoral leadership on church growth concludes the literature review. Although a number of scholarly works on pastoral leadership practices and church growth are available, this dissertation gives prominent attention to the works of Joseph M. Stowell, J. Oswald Sanders, John C. Maxwell, Larry J. Michael, Aubrey Malphurs and Will Mancini. The rest are C. Peter Wagner and Rick Warren.

### **Research Methodology**

Research methodology is a systematic plan for conducting research. This part of the study therefore discusses the systematic processes used to collect information and data for the study. The methodology discussed includes the following: type of research design, participants, instrumentation, data collection, data analysis and generalizability.

## **Type of Research**

A research design, according to G.O. Agyedu, F. Donkor, and S. Obeng, refers to the overall plan adopted by the researcher to obtain answers to the research questions and for testing the hypotheses formulated (23). The researcher used qualitative approach as the research design in this study. Paul D. Leedy and Jeanne Ellis Ormrod define qualitative research design as a systematic process of describing, analyzing, and interpreting insights discovered in everyday life (34). Qualitative research design is the type of research which aims at getting personal views and options from people (Hucker, 45). It aims at looking at things in-depth and, therefore, is more concerned with the quality of responses given rather than quantity. It is less about how much, and more about what and why. Data collection involves interview, observation, and /or archival (content) data.

## **Participants**

To be able to meet the goal of the research, ten Methodist Churches in the Nkawkaw Diocese were randomly selected. Twelve lay leaders and one pastor were selected from each church making a sample size of one hundred and thirty people. The participants were selected from pastors and lay leaders of the Methodist Church Ghana in the Nkawkaw Diocese who have been in the Diocese from 2007 to 2017 in order to deal with a manageable length of time in recent history.

## **Instrumentation**

To determine the pastoral leadership practice of each pastor, two instruments were used to collect the data: personal interview of pastors (PIP) and members received a leadership practice questionnaire (LPQ) to answer. The PIP sought to understand current

reality concerning leadership practices in local churches in the Methodist Church Ghana of the Nkawkaw Diocese. For this research project, PIP answered research questions one and two. The LPQ found out the effectiveness of leadership practices of pastors in the local church in the Nkawkaw Diocese of the Methodist Church Ghana. This questionnaire was used to answer research questions three and four to ascertain the effectiveness of the leadership practice of pastors in the local churches.

### **Data Collection**

I sent the PIP personally to the pastors for them to respond within four weeks. For the lay leaders to respond to the questionnaires, an introductory letter written and signed by the Head of Doctor of Ministry Studies at Asbury Theological Seminary, Wilmore (Kentucky) enabled the researcher to arrange access to the study area. The letter was given to the ministers of the churches to which the researcher went to conduct the study. Lay leaders were then picked at random for the distribution of the questionnaire. Before the questionnaires were distributed, the researcher explained to participants who he is, why the investigation is being conducted, and the essence of it. Respondents were encouraged that all responses were held confidential. In other words, no part of the information provided was given to any individual or group apart from the institution the research work will go to, without the permission of the respondents. Their names were not included in the publication of the data collected or research findings. The questionnaires were then distributed to be responded to within four weeks.

**Data Analysis**

The researcher checked for consistency and put responses into themes according to the research questions which were answered. Descriptive, narrative, and textual analyses such as interpretive and content analysis, were used in analyzing the data received. The results of the data analyses were presented and discussed.

**Generalizability**

Finding the effects of pastoral leadership on church growth in the Nkawkaw Diocese of the Methodist Church Ghana has proven beneficial. Since the group studied has many similarities with the other Dioceses of the Methodist Church Ghana, the findings can be generalized. However, generalizations of findings to Methodist Churches outside Ghana can only be made with great caution. I assume many similarities exist with other churches, yet more research is needed to apply the results of this study for other pastors in other churches.

**Project Overview**

This study explored effects of pastoral leadership practices on church growth in local churches in the Nkawkaw Diocese of the Methodist Church Ghana. It intended to provide more information on pastoral leadership practices for pastors in local churches who want to grow their churches. Four chapters follow this chapter. Chapter 2 reviews the various literatures pertaining to evangelism and church growth and pastoral leadership. Chapter 3 presents the methodology used to secure the data from the research participants. Chapter 4 discusses the data collected and analyzed in the study. Chapter 5 concludes conclude with summaries and recommendations.

## **CHAPTER 2**

### **LITERATURE REVIEW FOR THE PROJECT**

#### **Overview of the Chapter**

This study attempted to explore the effects of pastoral leadership practice on church growth in the Nkawkaw Diocese of the Methodist Church Ghana. Leadership is one of the sacred privileges God confers on a person. Whether it is in the religious or secular arena, leadership deals with someone acting on behalf of God for the good of fellow human beings. The lack of effective pastoral leadership practice in today's churches has caused all kinds of problems which have hindered the healthy growth of the church. The researcher sought to provide pastors with information about effective pastoral leadership practices that will help them grow their churches. Biblical foundations in regard to pastoral leadership practice were carefully researched so that a clear understanding of what it means to be a leader from a biblical perspective can be delineated.

The literature reviewed in this study focused on three areas of leadership: biblical leadership practices, pastoral leadership practices and the correlation between pastoral leadership practices and church growth. Under biblical leadership practices, this study looked at the Bible and leadership practices, theology and leadership practices, and church growth and leadership practices. Additionally, it reviewed what writers have said about pastoral leadership practices and the correlation between pastoral leadership practices and church growth in the local church. A review of relevant dissertations and scholarly works covering pastoral leadership practice and church growth concluded the literature review.

### **Biblical Foundations of Leadership Practices**

Possibly the saddest occurrence coinciding with the rise of the study of leadership in the twenty first-century is the drift of God's people away from the Bible as the standard of truth. Thus, the widespread, secular notions about leadership have become pervasive and difficult for God's people to withstand. This eventually has led to the people of God accepting the wholesale assumptions of worldly leadership and applying it in church. The business sector in particular is celebrated as the ultimate source of truth about leadership—as opposed to God's Word. The trouble is that the Church is borrowing concepts from the secular world. The Church has come to believe that what the secular leadership is practicing in business seems to work and so the Church has co-opted leadership principles from the corporate world. The Church has been made to believe that business people in the secular world are doing better and as a result those in the church who possess great business acumen, but who possibly have very little understanding of what God intends for the Church, have now populated our Church boards. Most Churches have now become corporations. Pastors have become Chief Executive Officers.

Yet, in this context, God has provided a vast amount of material on leadership practices that the Church can glean from. According to Aubrey Malphurs and Will Mancini Scripture is for Christian leaders what a blueprint is for building contractors (63). Even though the Bible was not written as a leadership manual, it offers many practices to help leaders serve their people more sensitively and effectively. According to the authors, when we design and build a leadership-development process, it is imperative that we turn to God's Word for direction (63). Leadership practices are behaviors that



leaders consciously choose to exhibit in line with their pastoral duties, and this cannot be done without reference to the Bible. For this study, the biblical foundation is taken from the discourse between Jesus and Peter in John 21:15-17.

In this discourse Jesus asks Peter three times whether Peter loves him. Each time Peter affirms that he does, and each time Jesus commands Peter to feed or tend his sheep. The meaning of Peter's conversation with the risen Lord depends in large measure on how the interpreter assesses its relationships with other textual contexts both within the Gospel of John and in other gospels. That is to say, this passage cannot be understood apart from its connections with and against chapters 1-20 and in other gospels. Pheme Perkins contends that the portrayal of Peter in John 21 fills out hints that are contained in the earlier chapters (100). The connections between Jesus' conversation with Peter and the other texts bring out the tasks of biblical leaders.

### **Biblical Leaders are to Love (John 15:13)**

Following the repetition of the new command to love one another in John 15:12, Jesus affirms that “there is no greater love than to lay down one's life for one's friend” (15:13). This pivotal declaration links together laying down one's life and love for the community—two elements of Jesus' conversation with Peter. In light of this connection, Jesus' question regarding Peter's love, particularly following Peter's assertion that he would lay down his life for Jesus (John 13:37), takes on a new dimension. The question of Peter's love is implicitly a question of whether he is ready to lay down his life for Jesus, to be a good shepherd. Jesus' commission, that Peter shepherds the sheep, means, further, that he will indeed be called upon to lay down his life for Jesus and for the flock.

Dave Earley and Ben Gutierrez observe that Jesus is the model minister and master leader. One of the foundational stones and distinguishing marks of his ministry was his obvious love for his people (154). The love for the sheep begins with love for the Shepherd who died to save them (John 10:11), and lives to perfect them (Heb. 13:20-21). Before he commissioned Peter to care for his sheep, Jesus asked him three times, “Do you love me?” The question was both appropriate and penetrating and is applicable to us today (Wiersbe and Wiersbe 39). If Christian leaders do not love Jesus Christ, the Good Shepherd, they cannot love their members. Christian leaders cannot represent Christ, the loving Shepherd, if they are lacking in love.

Something else is true: without a love for the people we serve, ministry becomes drudgery (Wiersbe and Wiersbe 41). A cursory look through the Gospels makes clear that Jesus loved people. He loved the hurting and hopeless. When he saw the crowds, it broke his heart (Matt. 9:36). Jesus the great Shepherd loved his own and loved them to the end. Even at a time when Jesus was conscious of his death on the cross as the Passover Lamb, and also aware of the plans that Satan, through Judas, was making to kill him, Jesus demonstrated love and not hatred. Love is the one ingredient that can melt the hardened heart, mend the wounded heart, and warm the cold-hearted. Love is the only gift that Paul encourages Christians to pursue. Pastoral leaders do not lead with an iron fist, but with tender loving care. People go where they can feel love. God’s love attracts many to come to him. The Pastoral leader must not fail in loving the people God has entrusted to them to lead, feed, and protect. Love motivates pastoral leaders to do all that they ought to do. If they love, they will guard, guide, provide and give themselves for the sheep. Ministry in its purest sense is loving people. It is taking the love that Jesus has given us and

passing it on to others (155). It is only when pastoral leaders love their followers that they reflect the nature of Christ in them.

This love must be extended to all people including sinners. One remarkable thing about Jesus was his love for sinners. Rick Warren posits that, Jesus loved lost people and loved spending time with them. The gospels reveal that Jesus enjoyed being with seekers far more than being with religious leaders. He went to their parties and was called the “friend of sinners” (Luke 7:34). Christian leadership calls for love that will not discriminate and will not let go until a sinner has been saved. Warren observes that loving the way Jesus did is the most overlooked key to growing a church (208). Jesus loved people unconditionally and, therefore, church leaders should do same in order to attract more people to the church. In order to love unbelievers unconditionally, Warren believes people must understand the difference between acceptance and approval. He postulates that as Christians, we are all called to accept and love unbelievers without approving of their sinful lifestyles. Jesus did this when he showed acceptance and love to the Samaritan woman at the well without approving of her licentious lifestyle (216). Churches grow in number when new converts are brought to church through love (Acts 4:4). Love is the vehicle on which church growth runs.

### **Biblical Leaders are to be Obedient and Submissive**

Scattered through the farewell discourse, one finds a series of statements in which Jesus connects loving him with keeping his commandments: “If you love me, you will keep my commandments” (John 14:15). The principal commandment is that his disciples love one another (John 13:34-25; 15:12). The connection between the repeated question, “Do you love me?” and the command, “Tend my sheep” is therefore important. Tending

the sheep is an expression of love for Jesus, and it is a way of keeping the new command to love one another. Obedience is submitting to what God requires of us (Deut. 13: 4; 1 Sam. 15:22; Prov. 19:16; Acts 5:29; John 14:14; 15:14; 2 Cor. 10:5; Heb.13:17). This character motivates us to keep seeking our Lord and cleaving to him, regardless of the circumstances, so we will be able to keep his precepts and be loyal to his call. It is also recognizing authority and direction from others, such as the pastor and church, so winning situations can result.

### **Biblical Leaders are to Serve**

Christian leadership is service to God and humanity. To lead, from a Christian point of view, is to serve and not to lord it over those that they lead. John R. W. Stott has observed that leadership is a concept shared by the Church and the World. To him we must not assume, however, that Christian and non-Christian understanding of it are identical. Nor should we adopt models of secular management without first subjecting them to critical Christian scrutiny. For Jesus introduced into the world an altogether new style of leadership. He expressed the difference between the old and the new in these terms:

You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many (Mark 10:42-45).

(430)

Jesus by this statement draws a dichotomy between the secular leadership and Christian leadership. The secular leaders think of controlling and lording over their subjects but the Christian leaders think of service. Some Christian leaders dream of fame and achieving greatness, as did Christ's disciples. Jesus gave the twelve a lecture on kingdom leadership by repeating that greatness is directly related to service and not status, to responsibility and not privilege. Stott further posits that among the followers of Jesus, therefore, leadership is not a synonym for lordship. Their calling is to be servants not bosses, slaves not masters (430). Biblical leadership practice is service. Jesus says, "I am among you as one who serves" (Luke 22:27). Nobody should be in Christian leadership practice if he/she is not willing to do what Jesus did: put on a towel and become a servant.

Peter was reminded that he had been called to serve Christ by being a servant who feeds the flock. The commands to feed the sheep and to tend the lambs are commands to emulate Jesus' role as the Good Shepherd, which culminates in his death for his own. Jesus, the model shepherd, makes this clear in his words to the Pharisees: "the good shepherd lays down his life for the sheep" (John 10:11). This is exactly what Christ did on our behalf through his finished work on the cross. Immediately after calling Peter to feed his sheep, the resurrected Jesus also called Peter to follow him to the point of death (John 21:18-19). Church leaders are to serve the members to the point of death.

The biblical concept of the leader is that of a servant. The Bible hardly ever mentions leader or instructor. Instead of "instructor", the phrase "God's servant" is often used. According to Edgar J. Elliston, the words "leader" and "leadership" do not appear in the gospels (57). This absence could indicate that Jesus meant for the disciples to learn leadership by following rather than by commanding, supervising, or managing. Jesus

knew that power can be intoxicating and so he not only taught his disciples about the need to see leadership as service, he also demonstrated it vividly by washing their feet—a task considered so menial that it was assigned to slaves (John 13:4-17). Jesus saw himself as a servant and his followers cannot afford to do less. Jesus said to his disciples, “For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves” (Luke 22:27). In Christian leadership, the leader should be the chief servant who serves.

The model of leadership as a servant is expressed most vividly in Jesus' words: "The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Matt. 20:28). These words flow in a consistent fashion from the Old Testament's messianic expectation of the suffering servant (Isa. 42:1-4). Jesus passed this model of servant leadership on to his followers (Matt. 20:24-28; Mark 9:34-36). Later in the New Testament, this practice of leadership is still advocated (2 Tim. 2:24-26). At the heart of this practice is a gentle and non-overbearing approach to those being led. Servant leaders put the overall good of the organization and the needs of those performing the tasks ahead of their own desires. They see leadership as an opportunity to serve and to emulate a leadership practice that subordinates would want to follow.

In New Testament times, neither shepherds nor servants were highly regarded. In fact, the responsibilities of servants were considered beneath the dignity of freemen (Luke 7:44-47). As an example of the service to be rendered by his disciples, Jesus washed their feet (John 13:15). He also made it clear that leadership among them would not be based on traits, styles, or origins, but on humble service (Luke 22:26; Matt. 23:11).

### **Biblical Leaders are Shepherds**

Four words in Jesus' three commands to Peter evoke the image of sheep and shepherd: "tend," "feed," "sheep," and "lamb." The metaphorical use of terms for sheep and shepherds for the people of God and their leaders can be traced to the Old Testament. Moses asks God to appoint someone over the congregation of Israel so that they "may not be like sheep without a shepherd" (Num. 27:17). Later, the tribes of Israel called upon David to be their king, saying, "The Lord said to you: It is you who shall be shepherd of my people Israel, you who shall be ruler over Israel" (2 Sam. 5:2). Left to themselves sheep go astray (Isa. 53:6), so they must be tended and protected. The people of God can therefore be called "the sheep of his pasture" (Ps. 100:3). God led Israel out of Egypt like sheep and guided them in the wilderness (Ps. 77:20; 78:52). God pledges to rescue the sheep, seek out those that are scattered, feed them, and protect them (Ezek. 34:11-16; Zech. 9:16). When the sheep suffer treachery at the hands of unfaithful shepherds (Ezek. 34:1-6), God sets over them one shepherd—David (Ezek. 34:23-24).

The images of sheep and shepherd appear in other New Testament passages, where they are commonly associated with the appointment of leaders for the church and warnings about threats to the church. Jesus addresses his followers as "little flock" in Luke 13:32, and 1 Peter 2:25; 5:4 likens the church to a flock that has gone astray but has returned to Christ, the Chief Shepherd. This rich web of texts suggests that when Jesus commands Peter to tend his sheep, he is exhorting him to follow his example as the Good Shepherd and giving him a pastoral role.

## **Biblical Leaders are Stewards**

The command given to Peter by Jesus Christ has an element of stewardship in it. A steward is one who manages and leads what is not his own, knowing that he will give an account to the Lord as the owner and ruler of all. In the discourse between Jesus Christ and Peter, Jesus commanded Peter to tend his sheep. The phrase “Tend my sheep” suggests that Jesus has entrusted the care of his sheep to Peter. Peter now becomes a steward of God’s sheep. He holds the care of the sheep in trust for God. This means that Peter will give an account of his stewardship to God who is the owner of the flock. Stan Patterson observes that the Good Shepherd engages stewards—under-shepherds—to assist in feeding, growing, and nurturing the sheep. The stewards are therefore required to give reckoning of what have been entrusted to them. In the church, leaders must see themselves as stewards who have been entrusted with the care of the members.

## **The Definition of Pastoral Leadership**

Malphurs believes that in every organization there has to be leaders who have the power and the necessary authority to exercise that power. Without these strong leaders, no organization can function properly (*Planting Growing Churches* 106). He believes that this is true in the church as well as the marketplace. However, he postulates further that, the issue for the church concerns who has the power and authority to lead. Scripture teaches that the power and the authority to exercise it rest in the pastor of the church. Of course, Christ is the ultimate head of his church, but has delegated his power and authority to pastors to take care of the church.

In order to understand or define pastoral leadership, one needs to understand who the pastor is. The word "pastor" is an English appropriation of the Latin word for



shepherd. In the Bible, the word “pastor” is based on “shepherd,” which has a special meaning in relation to God and the people of Israel. In Psalm 23:1, God is Israel’s shepherd: “The Lord is my shepherd; I shall not be in want.” According to 1 Peter 5:2, Peter regards leaders as shepherds: “Be shepherds of God’s flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve.” In John 10:14, Jesus describes himself as a good shepherd: “I am the good shepherd; I know my sheep and my sheep know me.” Thomas C. Oden believes that the word “pastor” can only be found in Christianity, so it becomes a unique Christian term. He explains that a pastor is a person who has a calling from Jesus to his church; who spreads God’s Word and carries out Christian ceremonies; who represents the body of Christians and acts entirely like Jesus; and who is a member of the body of Christ with the ability to guide and to foster.

According to Kenneth A. Chapman, “the word “pastoral” has to do with the duties and work of a person who fills the office of pastor in a church” (1). Judith Corbett Carter believes that in today’s Christian community, pastors are responsible for spiritual guidance and development, motivation, restoration, care, correction, protection, unity, and encouragement of parishioners (1 Pet. 5:1-4). She observes that, pastoral leadership is assigned to those who are responsible for the spiritual well-being of members of a church/congregation. Pastoral leadership also includes operational management of resources, development of lay leaders, and casting the vision and mission of the church to members as well as to the community (Carter 262). Pastoral leadership can be understood as the process of influence and persuasion occurring in a church in order to accomplish

the tasks of a church. To Carter, pastoral leadership includes both administrative and spiritual dimensions of leadership.

Henry T. Blackaby and Richard Blackaby explain a pastor's tasks by contrasting spiritual leadership with secular leadership:

The biggest difference from secular leadership is that spiritual leadership works from God's agenda. Thus, spiritual leaders do not pursue their own agendas; spiritual leaders are not to be interested in their dreams and goals or in building their kingdoms; spiritual leaders pursue God's purpose to turn His people away from their self-centeredness and their sinful desires and to draw them into a relationship with Himself; and spiritual leaders understand and seek God's will, so their task is to lead their people to pursue God's plan. (7)

In this sense, pastoral leadership can be understood as a way of influencing and persuading people to pursue God's agenda and to win them for Christ. A leader must intentionally work with God to make disciples who obey God's Word, love selflessly and sacrificially as Jesus did, and engage in the painstaking work of making other disciples (Taylor C. 25-26). A pastoral leader leads by influencing members to go and make disciples.

David Hocking, relying nearly exclusively on biblical material and personal experience, deals with pastoral leadership from a trait perspective. He identifies seven essential traits needed for effective leadership within the church, as follows: example, communication, ability, motivation, authority, strategy, and love. He explains each of these by using Scripture which relate to them. Pastoral leadership is the key to success in the ministry of the church. Capable and skillful leaders create an atmosphere of

excitement, give directions to move forward, and develop people to grow into maturity. When pastors understand leadership in the light of God's calling on their lives, lead by example, and effectively communicate the vision of the church through motivation and competence, the purpose of God is achieved.

In order to understand pastoral leadership in this study, one has to examine the tasks of a pastor that emanate from the discourse between Jesus and Peter in this study. Pastoral leadership is the process of taking care of God's people by loving, serving, protecting, guarding, and guiding them through obedience and submission to God in order to achieve God's purpose on earth. Pastoral leadership is a call to take your place in humble service among humanity. It is a call to service through humility, obedience, and submission to God and humanity. It is to become the least honored and the less favored, to give rather than take and when those are not enough, it is to give your life.

### **Distinctive Marks of Pastoral Leadership Practice**

Much of church leadership today is more secular than Christian. However, Christian leadership is distinctly different. In reviewing the biblical foundations for leadership practices, certain marks emerge that distinguish pastoral leadership and set it apart from ordinary leadership. This section of the study discusses these distinctive marks.

#### **Biblical leadership practice and calling**

The path to leadership in the secular world is normally by promotion, self-nomination, and in competition with others. The path to leadership in the Church is usually by calling. According to Earley and Gutierrez, thinking of a calling as "a compelling invitation" is helpful (117). For them, the call to ministry is a compelling

invitation to cooperate with God in advancing his kingdom and building his church as a vocational pursuit (117). They posit that a calling is different from a career choice. A career is what you are paid to do, but a calling is what you are made to do. Understanding the difference between the two can make all the difference (117). Ministers who see their leadership practice as a calling normally perform their pastoral duties with enthusiasm and zeal. Christian leadership is a call to be set apart by God for the service of God and humanity.

According to Jeremiah 1:5, “Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.” This is considered as a biblical foundation for the call of a minister. According to Emmanuel Asante, the immediate context of the passage quoted is the call of the prophet Jeremiah. In the passage, we are given to experience that which authenticated Jeremiah’s prophetic activities. Asante believes that “the call is the one event in a prophet’s life that becomes regulative and determinative of all activity’ (*Gems from the preacher’s pedestal* 19). The call served as the divine foundation of a prophet’s ministry. Asante believes that in times of despair, the call event served as the strengthening event to the prophet. The call event was also at the heart of the prophet’s life and ministry (20). The prophet’s call served as his divine authority for the proclamation of the prophetic message. He could use the prophetic formula—“Thus says the Lord”—because of the call event.

The call event also served as an answer to those who questioned the prophet’s authority. For example, when Amaziah questioned the authority of the Prophet Amos for prophesying doom to the Northern kingdom, Amos’ answer to Amaziah was, “I was neither a prophet nor the son of a prophet, but I was a shepherd, and I also took care of

sycamore-fig trees. But the LORD took me from tending the flock and said to me, ‘Go, prophesy to my people Israel.’” (Amos 7:14-15). Here, the prophet reacted to questions of his critics by pointing to the event which was central to his prophetic ministry, even the call event. On the basis of this single event, the prophet Amos defied authority, the threats of his enemies, and proclaimed the Word of God without fear or favor. At the root of every genuine ministry is the call event. When Moses was forty years old, he decided to visit his fellow Israelites. This was not a casual visit to see how they were doing. He saw one of his own people being mistreated by an Egyptian overseer, so he went to his defense and avenged him by killing the Egyptian and hiding him in the sand. Moses thought that his own people would realize that God was using him to rescue them from slavery, but they did not (Acts 7:23-25). The next day he went out and saw two Hebrews fighting. He asked the one in the wrong, “Why are you fighting each other? (7:26). The man replied mockingly: “Who made you ruler and judge over us?” Moses then fled to live in Midian. Apparently, Moses’ call to leadership was questioned and because he did not have the call event, he fled to Midian to receive his call to leadership. Forty years later in the desert near Mount Sinai, Moses received his call. Moses was certain that God had called him to be a leader, and the Israelites were certain that Moses was called by God to be their leader.

The experience of the call event is the experience of liberating newness. This points to what is recorded in Isaiah chapter 6 in respect of Isaiah’s call. Asante believes the call event involves a diversion of life to an entirely new channel. It is really a sense of vocation brought to focus in a decision to glorify God (*Gems from the preacher’s pedestal* 23). A person called by God pursues God’s agenda, and allows him to order his

steps. One thing that is essential in being a leader in ministry is a clear call from God. An individual who is going to be a leader in church should know that he is called by God to ministry. The Bible makes it clear that those called to the office of pastor should not do it for any other reason than the fact that God has given them pure and holy desires to be leaders for him (1 Tim. 3:1; 1 Pet. 5:2).

In Christian leadership practice, the God factor cannot be underestimated. Before taking on a Christian leadership role, consideration needs to be given to the process of being called and chosen. The Christian in leadership needs to consider if they are simply employed as leaders or called by God and by the community. Christian leaders should very urgently give time to reflect on their calling; that in their reflection, they should understand that which defines their leadership. A potential Christian leader needs to enter into a process of discernment as to the direction of their work and how this fits with their vocation. Biblical leaders must not only concern themselves with how to lead, but they must also address why they are leading—for what purpose. Calling possesses the inherent idea that purpose comes from God to us—not the other way around. The great promise to leaders who follow God's call is that he will be faithful to resource it. When Christian leaders discern a call from God and respond positively to the call, they can be confident that they will be sustained in the work for which they have been chosen. Calling, therefore, is the force that drives and inspires biblical leaders to influence. It keeps them focused, provides accountability to act consistently, inspires them to endure hardships, and ensures that one's leadership results only in what God wants.

Asante postulates that the call event establishes an intimate relationship between the one called, that is, the leader, and the one who does the calling, that is, God (*Gems*

*from the preacher's pedestal* 20). In Mark 3:14-15 says that "Jesus went up on a mountainside and called to him those he wanted, and they came to him. He appointed twelve that they might be with him and that he might send them out to preach and to have authority to drive out demons." God calls first and foremost to have a relationship with the called before he gives them any assignment. Christian leaders who want to be efficient and effective should have a strong relationship with God. Their relationship with God determines the success of their ministry.

### **Biblical leadership practice and character**

The issue of character is debated hotly in leadership circles today (Michael 75). Traditionally, character has been defined as the "moral constitution of a person" (75). According to Malphurs "character is the sum total of a person's distinct qualities, both good and bad, that reflects who he or she is" (*Being Leaders* 18). Michael believes that character reveals the true substance of a person—what that person really is, day in and day out, in good times and bad times—over the course of a lifetime (75). In essence, leadership is not a position, it is a lifestyle. Malphurs believes that godly character is the foundation of any leadership. It is the essential element that qualifies Christians to lead others. It earns people's respect and produces trust—the most essential factor in all relationships (*Planting Growing Churches* 97). Christlike character, is the first distinctive of biblical influence. This is true because it is the primary work of the Holy Spirit after salvation to build that character in the believer. Without it, leaders are merely empty shells, actors who play a part, void of substance and lasting spiritual impact. Leaders like this might impress people with their skills and thus gain a following. However, they have the potential to enduringly transform others only through character.

According to Derek Copley the New Testament emphasizes leadership skills and competence, but it stresses even more the character of the person who leads (23).

According to him, Paul was certainly a good teacher and was able to communicate clearly and effectively. Yet he urged people to respond to what they had seen in him as well as learned and heard from him in his capacity as a teacher (Phil. 4:9). When manifested, character creates the credibility for a leader to be respected and trusted and to earn the right to influence others. In the life of Jesus, we see ways he viewed and defined himself that have particular relevance to leadership. As leaders seeking to lead like Jesus, we must also desire to assimilate his character and self-definition into our lives.

A cursory look at the Bible gives us a handful of passages about the qualities of Christian leaders:

- Encourage others. (Rom. 14:19)
- Set an example with your speech, life, and faith. (1 Tim. 4:12)
- Remain pure. (1 Tim. 4:12)
- Embrace humility and gentleness. (Eph. 4:2)
- Promote peace and unity. (Eph. 4:3)
- Avoid arguments and quarreling. (2 Tim. 2:24)
- Gently instruct others. (2 Tim. 2:25)
- Maintain emotional control. (Tit. 2:6)
- Demonstrate integrity in your actions and speech. (Titus 2:7–8)
- Live your life above reproach. (1 Tim. 3:2)

These qualities are expected of Christian leaders in their bid to practice leadership in the church. Yet, these traits do not just happen. They actually flow from a deeper structure



within the individual. In order to be authentic, these qualities must be connected to a person's identity—how that person sees and defines him or herself. As Scripture says, that proper attitudes and actions flow from the heart of a person (Prov. 4:23). This identity or sense of self should not be the result of our own invention. It is not ultimately important who we say we are, nor is it important who others say we are. What is vitally important is who God says we are. This is true especially for leaders, because in time, our true selves will show through to those we lead.

The character of the biblical leader may be summarized by three images directly connected to who Jesus was and how he led. These images are the ways that Jesus defined himself in his leadership (influence) toward others. They are the images of the servant, the steward, and the shepherd. These dimensions provide the Christian leader with metaphors by which to grasp the Bible's teaching about how leaders should see themselves. Leaders who seek to walk in integrity and assimilate Jesus's character into their being will more naturally express traits of moral character as well as be more naturally empowered to know what to do in practice as they go about leading others.

### **Biblical leadership practice and influence**

Definitions of leadership abound, but the best ones tend to focus on the relationship between the individual's power, his or her influence, and their ability to facilitate change. Malphurs posits that "the term *influence* is at the very heart of many leadership definitions" (*Being Leaders* 91). W. Warner Burke argues that "Leadership ... is the act of making something happen that would otherwise not occur" (228). In other words, leadership is the process of influencing followers to achieve a specific objective. Leadership is a dynamic process; it affects, risks, drives, inspires, threatens, supports, and

leads. Malphurs and Mancini believe that leadership exerts an influence on people (22). They believe that leaders are doers, and what they do is influence. They postulate further that the leader's influence is the consistent impact that he or she has on people whom God uses to turn non followers into followers of Christ (22). Leadership becomes most apparent in any change process because it is in times of change that resistances will arise and the ability of a leader to influence organization members becomes apparent. Stan Toler believes that "an effective pastor-leader learns how to follow God's leadership and teaches his or her congregation how to be effective followers as well" (44). The leader who inspires others to follow truly understands leadership in terms of influence. The ability to influence others is an essential ingredient in leadership. One important component pastoral leaders need to understand and begin to assimilate into their work as church builders is to understand leadership as influence. Leaders of growing churches recognize that a leader can lead others only to the extent that he or she can influence them (Bennis and Nanus 19). Leaders who can influence others will continue to lead the church to greater numerical and spiritual heights. They forge ahead discovering newer and more creative ways that will enable the traditional church to grow. They realize that success begins with the understanding that leadership is really all about influence. Thus, influence becomes the basis upon which every other attribute builds. It is the key variable ensuring dynamic growth in the traditional church (Chaney 514). Christian leaders should develop their ability to influence members to achieve set goals.

### **Biblical leadership practice and competence**

James M. Kouzes and Barry Z. Posner identified competence as the fourth characteristic (after honesty, forward-looking, and inspiring) of admired leaders (11).

Followers desire the assurance that their leaders are competent and effective. They believe that the universal expectation is that leaders be able to get things done for the organization (12). The leader is not required to possess the same level of technical competence as his team members. What is much more significant however, is that the leader takes time to learn the business, and to know the current operation before making changes and decisions that affect everyone in the organization. Expertise in leadership skills per se is another dimension of competence (12). The ability to challenge, inspire, enable, act as a model, and encourage—among others—must be demonstrated if leaders are to be seen as competent (12). Psalm 78:72 states, “And David shepherded them with integrity of heart; with skillful hands he led them.” David had spent his early years as a shepherd (1 Sam. 16:10, 11).

This was a training ground for the future responsibilities God had in store for him. When he was ready, God took him from caring sheep to caring for Israel, God’s people. Just as integrity of heart (character) is vital to biblical leadership, so are skillful hands (competence). Yet in Scripture, skills are not mere cosmetics to be put on and taken off, nor are they disconnected from the leader’s character. Rather, they are congruent complements to his or her inner person, and as such, they allow the leader to manifest God’s calling in the world. Imagine Moses without the skill of delegating to others (Exod. 18:13–27), Nehemiah without the ability to manage projects and people (Neh. 4:13–23), or Paul without the skill of communicating spiritual truth to his readers (Col. 1:28–29). These competencies provided for the success of their God-given callings and were used mightily by the Lord in their particular leadership contexts. In this sense, outer competence is related to inner character. Darold H. Beekmann has stated that the twenty-

first century now requires a higher level of skill among its leaders, which is why the pastor of today needs better preparation and stronger leadership. Blackaby and Blackaby believe that the pastor can become effective because today, unlike ever before, virtually limitless opportunities exist for one to enhance their leadership skills (67). Pastors should develop their capacities in order to function very well.

### **Biblical leadership practice and the community**

While secular leaders might concern themselves with profits and material productivity, biblical leadership is seen in terms of impact upon and relationship with people. According to Malphurs and Mancini the idea of community is very broad and encompasses the concept of intimacy with God and others (77). The idea of community applies in two ways. First, the outcome of biblical leadership is always about transforming the lives of human beings. In Scripture, every time God called a leader to a leadership task, God's purpose was to redeem and restore his people through the instrument of the leader. Therefore, biblical leadership does not ever exist in a vacuum. A biblical leader is an individual called of God to interact with and impact people. Biblical leadership is not primarily about developing a ministry program, sitting behind a computer, or constructing a building. It is not about profits, widgets, or organization size. Those may be means toward a people-transforming end, but they are never the end in themselves—and if we are not careful, leaders can easily lose the real goal of leadership. People are of immense value to God, more important than anything numeric or material, and our leadership should have the development and transformation of people as its object.

Second, biblical leadership practice takes place in the context of Christian community. Jesus did not simply tell the disciples to show up at the temple once a week, and there he would lecture them on principles of leadership. He chose to impart himself, not just his teaching. Out of the context of that community between him and his disciples, with failures and victories alike, they grew to achieve something of great value together.

Consequently, biblical leaders seek to develop open, authentic relationships with those they lead. Biblical leaders love the people they lead—they do not just use them. The closest relationships that a leader can possess with his or her followers are characterized by deep connection, vulnerability, understanding, and personal investment. Paul described his relationship with the Thessalonians just so: “Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us” (1 Thess. 2:8). Community breathes life into leadership and grounds it in the supreme moral virtue that must accompany all truly biblical leaders.

### **Biblical leadership must be Christ-centered**

Finally, worldly leaders may operate in their strength and wisdom, and they might be able to accomplish good and even noble things, but biblical leadership produces eternal results because it comes from a different source. It is not based upon the world’s wisdom or the meager human resources of the leader. These sources can only accomplish what can be explained in natural and human ways and through the limited skills of the leader. By contrast, the inner fuel, guide, and force at work for the biblical leader is the very power of Christ. Since this is so, biblical leadership must always be a walk of faith. Leadership acted upon with trust in God is then fueled by a supernatural force—Jesus

himself. Christ accomplishes through the humble and obedient leader that which can only be ascribed to God's ability. In the end, the leader sees limitless possibilities for what can be achieved. When the task is complete, it is God, not the leader, who receives the credit. Warren W. Wiersbe and David W. Wiersbe state that our Lord never pastored a church, but he did shepherd a small group of men whom he lovingly called his "little flock" (Luke 12:32). The way he ministered to them is a good example for us to follow (113).

### **Biblical Foundation of Church Growth**

Gary L. McIntosh defines church growth as "all that is involved in bringing men and women who do not have a personal relationship with Jesus Christ into fellowship with him and into responsible church membership." (18) In other words, church growth is effective evangelism, not a methodology for increasing membership. He believes that growing churches always evidence a desire to fulfill the Great Commission by cooperating with God in building a faithful church. Using personal stories and current statistics as well as numerous biblical examples, the author sets forth ten basic principles that provide an eternal foundation for helping any church—large or small—achieve lasting vitality and growth.

The portion of the New Testament which deals with the early church offers numerous helpful guidelines which promote church growth. One excellent example is the Book of Acts. The development of the early Christian church provides lessons on how the Lord brought increase to its numbers. The call for church growth is anchored and rooted in the following scriptural passages: "And the Lord added to their number daily those who were being saved" (Acts 2:47b); "Nevertheless, more and more men and women believed in the Lord and were added to their number" (Acts 5:14); "Then the

church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord” (Acts 9:31). These Scriptures provide a framework for our discourse on the ministry practice of growing the church. They are an essential part of this discourse because the Bible models in these three scriptures the way in which the church grew in the Book of Acts. The church at its inception in the Book of Acts grew to be strong in number and mighty in work. Historically, the biblical text, as it relates to biblical foundation, has proven important to the growth and development of the church in early Christian history.

### **Forms of Biblical Growth**

Malphurs mentions three forms of growths detailed in the book of Acts. The first is spiritual growth. According to him, this takes place throughout the book of Acts and require evangelism, sound teaching, fellowship, the breaking of bread and prayer (Acts 2:41-42). The results can be observed in the practices that are mentioned in verses 45-47, such as the common sharing of material possessions with the needy, meeting together for fellowship and meals, and worship (*Planting Growing Churches* 64). The second kind of growth is geographical. The key passage is Acts 1:8, where shortly before his ascension, the Savior announces, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and all Judea, and Samaria, and to the ends of the earth.” The third kind of growth is numerical growth. Luke is careful to record the physical growth of various churches. The first church, located in Jerusalem, was very large because about three thousand people responded to Peter’s sermon on Pentecost

(Acts 2:41). Shortly thereafter, Acts 4:4 records that five thousand men responded, not including women and children.

### **Pastoral Leadership and Church Growth**

Every living organism has the tendency to grow when placed in the right environment and given the right food to feed on. A right environment will produce a healthy organism that will grow and reproduce. In the same way, a healthy church environment will produce a healthy church that will grow and reproduce. According to Rick Warren, church growth is the natural result of church health (49). He identifies five factors that contribute to Church health as follows: fellowship, discipleship, worship, ministry, and evangelism. He believes that these factors, which are the antecedent for church growth, must be in equilibrium with others for health to occur (49). This equilibrium can be achieved through the competence of the leader. Warren believes that it takes more than dedication to lead a church to grow; it takes skills (57). Church leaders who take time to develop their pastoral skills and competences have their churches grow.

Although McGavran does not deal with pastoral leadership and church growth in an explicit fashion, he does address some issues which shed light upon effective pastoral leadership activities. McGavran points out that setting goals and making hard and bold plans are essential in church growth. Wagner, another leading authority in the area of church growth, asserts that pastoral leadership is a key to church growth. He said that greater church growth potential exists when strong pastoral leadership is present.

According to Wagner, strong pastoral leadership is characterized by directiveness on the part of the pastor. Such leadership is not automatic but is earned over time by the pastor who acts as a servant leader. On the other hand, growth potential is enhanced when the



ministry is principally performed by the people instead of the pastor. The pastor's role is to recruit, equip, delegate, and monitor the ministry of the people. Wagner stated that leaders, desiring to lead the church beyond what it has become accustomed to, must become the catalysts for growth if the church is to experience dynamic growth (*Leading Your Church to Growth* 127). The catalyst type of leader seems well-suited to lead the established church to growth and should be considered a top candidate for churches desiring growth.

Many churches do not grow because they do not have catalyst leaders who can move members towards growth. Many leaders have discovered that just wanting the church to grow is not enough. On the other hand, if a church does not want to grow, it will not grow. The combination of desiring the church to grow and strategizing for growth is simply one tangible way of applying biblical faith (Wagner, *Leading Your Church* 52). Churches desiring growth should have leaders who have positive mindset about growth and are willing to learn new ways of achieving growth.

Many church growth theorists believe that the most formidable obstacle to dynamic growth in the established church is the pastor who thinks negatively and who is pessimistic about growth opportunities. Dynamic growth occurs only in churches with catalytic leaders who plan and assume the responsibility for growth and then move the laity into action for growth. Catalyst leaders look in every direction possible for creative ways to propel the church into action for growth. These leaders always seem to promote a positive, healthy, and dynamic church growth outlook.

### **Theological Foundations**

The command given to the Christian Church by Christ before bodily leaving this earth was, “Go and make disciples of all nations, teaching the things I have taught you” (Matt. 28:19-20). As Myles Munroe has notes, this is a direct mandate to provide leadership for nations, instructing them to live according to the principles of the kingdom of God (17). This command clearly places an onerous task of producing the quality leaders that the world needs upon the Church. Yet Christianity has done little to develop such quality leaders and a theology of leadership. Munroe believes that perhaps part of the reason for this is that the Church and its theology have been preoccupied with heaven and preparing individuals to leave the planet, meanwhile forsaking the responsibility of producing quality leaders for the earth today (17). A formidable theology of leadership practice is needed to help develop the quality leaders the Church needs. Making more disciples of all nations, seeking understanding of faith’s application to the practice of leadership, is simply vital according to Scripture.

This portion of the literature review is concerned with identifying the theological foundations that undergird this research project by building on insights from Scripture, as well as some writings from theologians. It articulates what an authentic and theologically informed notion of pastoral leadership practice is and draws implications for leadership practices in the church today. Three of the most prominent theological concepts of pastoral leadership practice discussed here are that of shepherd, servant and steward.

#### **Shepherd Leadership**

Shepherd leadership is one of the most important theological concepts of pastoral leadership practice. The scope of this theological discussion is to expand the shepherd

model of leadership functions as portrayed by the shepherd metaphor in John 21:15-17. The identification and the theological usage of the shepherd and the sheep are explored, with special focus on the role of the shepherd.

In a general sense a shepherd refers to a keeper of sheep. This is the person who tends, feeds, or guards the flocks. Shepherding is one of the earliest of human occupations, and was the economic foundation for most early societies. Shepherds were pastoralists who herded sheep and goats for meat, milk, clothing, and sacrifices. According to Robert K. Aboagye-Mensah, in the Bible, to talk about a shepherd is to talk about leadership (25). He believes that in the Ancient Near East, the social, political and religious leaders were referred to as Shepherd-Kings, and the Bible, both the Old and the New Testaments, take up that motif. Asante also asserts that in the Ancient Near East, the metaphor of shepherd expressed two ideas, namely, the idea of a leader and that of a companion (73). According to him, shepherd as a metaphor was also used in respect of leaders of society. Kings, in the Near East, considered themselves as shepherds to whom the deities had entrusted the responsibility of gathering together, caring for, and leading the people. The scriptural concept of a shepherd as a leader for sheep and shepherds for the people of God and their leaders can be traced to the Old Testament. According to Harold Taylor, the idea of the caring shepherd was so familiar and meaningful to the people of Israel that many preachers and writers used it. According to him, in the Old Testament this idea was used in three chief ways: to describe the relationship between God and the people of Israel, to describe the work of the religious and political leaders in Israel, and used in times of trouble when God's people were suffering defeat and oppression for lack of good leadership.

1. It was used to describe the relationship between God and the people of Israel (7).

A couple of biblical examples help to explain this idea of a shepherd: “He is our God, we are the people of his pasture, the sheep of his hands” (Ps. 95:6-7); and “He will feed his flock like a shepherd” (Isa. 40:11). It was used to describe God as the true shepherd, who can be trusted never to fail his people and as a shepherd who cares for each individual, not only the flock as a whole (7). Psalm 23 is a beautiful picture of the shepherd and sheep relationship. The shepherd is the one who leads the sheep to a place with green pasture and still waters, so the sheep could feed and be satisfied. The pastoral leaders are to supply the spiritual nourishment and nurture for the people that come to the church. Spiritual survival and satisfaction rest upon the regular teaching and preaching of the Word by the pastor.

2. It was used to describe the work of the religious and political leaders in Israel (7).

The leaders tended the flock under the guidance of God, “the chief Shepherd.” Moses asked God to appoint someone over the congregation of Israel so that they “may not be like sheep without a shepherd” (Num. 27:17). God had saved and protected the Israelites on their journey to the Promised Land, and had made his will clear in the commandment he gave to Moses. However, the way to obedience was not easy so the people needed continuing instruction and care from the human “shepherds”—the priests and prophets who led them in worship and taught and counseled them on religious and moral questions, and also the judges and kings who protected them from enemy nations and administered justice in the land.

3. It was in times of trouble when God's people were suffering defeat and oppression for lack of good leadership that prophets like Isaiah, Jeremiah and Ezekiel used the "good shepherd" idea in yet another way (8).

In Ezekiel 34, God, King of Kings and the Sovereign Lord addressed himself as the Shepherd of his people. However, Yahweh, the Good Shepherd, delegated his shepherding responsibility to his chosen servants. He appointed leaders to take care of his people. The point is, God, the Good Shepherd, as a loving and caring God, never left his people without shepherds. According to Asante, these shepherds, as God's representatives among his people were intended to be the channels through whom God's tender love and concern for his people would be manifested (74). They were meant to be the mediators of God's love and care for his people. Unfortunately, the shepherds of Israel proved to be unfaithful to their calling. They did not seek in detail the interest of God but their own. They revolted against God and did not concern themselves with the cause of the flock they pastured.

Asante observes that, the prophetic literature has some harsh criticisms against these self-seeking shepherds of Israel (Ezek. 34:1-10). In the face of their failure as representatives of God, the Good Shepherd, the prophets predicted the coming of a shepherd who would truly represent God and lay down his life for the sheep—a shepherd who would take care of the flock (Ezek. 34:23). Jesus Christ fulfilled this prophecy.

In the New Testament, the shepherd motif reaches its climax in the person of Jesus himself, "the Good Shepherd" and the idea of the shepherd is mainly used in two ways. Firstly, Jesus used it for himself: "I am the good shepherd" who "calls his own sheep by name...and the sheep follow him, for they know his voice." And "I am the door

of the sheep...if anyone enters by me he shall be saved” (John 10:1-6). Here Jesus contrasts himself with the religious leaders of his day who did not care about the welfare of their people. Their concern was not for the sheep but for themselves. In this way, Jesus says that he is not only the shepherd of the sheep, but also the door of the sheep. In doing so, he vividly contrasts himself with the religious leaders of his time whom he described as “thieves and robbers” (John 10:8). Jesus as the door to the sheepfold protects his sheep from predators whose intent is to destroy the sheep. Any sheep that enters through the door is saved. Church leaders as shepherds should protect their members in order to save them from destruction.

In Paul’s farewell speech to the elders of the church at Ephesus, he addressed them that they should “keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood” (Acts 20:28). Paul commissioned the Ephesian elders to be shepherds of God’s flock. God has entrusted the pastor (shepherd) three major responsibilities in relation to the sheep. First, the pastor is to lead the sheep. The sheep have no sense of direction, so the shepherd is responsible to lead the sheep where they must go. The pastoral leaders must provide spiritual leadership and divine direction to the people they shepherd.

Second, the pastor is to feed the sheep. Psalm 23 is a beautiful picture of the shepherd and sheep relationship. The shepherd is the one who will lead the sheep to a place where there is a green pasture and still waters, so the sheep could be fed and be satisfied. The pastoral leaders are to supply the spiritual nourishment and nurture for the people that come to church. Spiritual survival and satisfaction rest upon the regular

teaching and preaching of the Word by the pastor. The Pastoral leader should also be aware of every sheep's spiritual condition and care for them accordingly.

Third, the pastor is to protect the sheep. Paul, the Apostle, was fully aware of the dangers of the "grievous wolves" and what they could do to the church. He therefore warned the pastors ahead of time, to take heed and watch over not only the sheep, but also themselves. In order for a pastoral leader to do what needs to be done in protecting the church and flock, he must set high standards. He may draw criticism because of that, but for the well-being of the church and the flock, it is the price a pastoral leader must pay.

### **Servant Leadership**

Malphurs in his book *Being Leaders* articulates a working definition of a Christian leader and leadership based on Scripture. According to him, Christian leaders are servants with the credibility and capabilities to influence people in a particular context to pursue their God-given direction (10). He believes that a most common and dominant biblical image for leaders is that of a servant. He states that many leaders in both Testaments were called or referred to themselves as servants. He cites Abraham (Gen. 26:24), Joseph (Gen. 39:17-19; 41:12), Moses (Exod. 4:10; Deut. 34:5), Joshua (24:29), Nehemiah (Neh. 1:6, 11; 2:5), David (1 Sam. 17:32, 34, 36; 2 Sam. 7:5), Daniel (Dan. 1:12), Christ (Isa. 42:1; Matt. 20:28; Phi. 2:7), Paul (Rom. 1:1; 1Cor. 9:19; Gal. 1:10; Phil. 1:1), and Peter (2 Pet. 1:1) as noteworthy examples.

According to him, the greatest and clearest example of a servant leader is the Savior, Jesus Christ. Jesus, of course, was the perfect example of embracing and championing this servant leader approach.

Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” (Matt. 20:25–28)

Clearly, Jesus teaches a distinction between a style of leadership that is authoritative and one that is focused on serving others. Thus for Malphurs, to understand servant leadership, we should study the life of Jesus (34). He explains that Jesus pauses at crucial times in the disciples’ ministry and training to teach them about biblical leadership, using himself as an example. He observes that it is interesting that, of the various leadership images available, Jesus chose to use the servant image to illustrate the concept (34). He mentions humility, service, focus on others and love as distinguishing characteristics of servant leaders. Most of what makes us a servant leader is our attitude toward ourselves and others. A leader will always be a servant, but the difference between the leader and the worker is that the leader leads. They lead by giving guidance to others and helping them discover and attain their potential in service (Ott and Wilson 352). Paul explains: Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others (Phil. 2:3-4). The key to servant leadership is having an attitude of humility. Rather than focusing on our ambitions and our own interests. Paul suggests that servants first consider the interests of others.



Drawing from the life of David as expressed in 1<sup>st</sup> and 2<sup>nd</sup> Samuel, Calvin Miller presents ten keys to servant leadership as follows: fostering an honest servant image; perceiving yourself as a leader; networking; vision; decision; defining, structuring, and motivating; avoiding abuses of power; coping with difficult people; delegation and team building; and surviving a visible mistake. With these leadership principles he draws a connection between empowered leadership and servant leadership (x).

C. Gene Wilkes gives similar focus to servant leadership by culling seven principles from the life of Christ. Wilkes' reflections grow out of his own personal journey of learning how to lead among God's people (7). Though his focus is on guiding pastors to lead effectively, it is primarily directed towards leading rather than pastoring.

Mensah postulates that there are people who believe that what is of utmost importance about leadership is achievement (1). According to him, the leader's moral character, according to such people, is of secondary importance. However, for him leadership is less about the words or actions of the leader and more about the character of the leader. Character is that set of moral qualities that distinguishes one person from others.

Walter C. Wright begins by establishing a biblical basis for servant leadership. Drawing on leadership theory, his own experience, and insights from Jude, Philemon and Colossians, he gives five working principles for effective servant leadership: influence and service, vision and hope, character and trust, relationship and power, dependency and accountability. He suggests that leadership is a relationship—a relationship in which one person seeks to influence the thoughts, behaviors, beliefs, or values of another person (2).

In other words, a leader should be able to draw his/her followers along in order to achieve the desired goal of the organization.

He argues that the basis of effective relational leadership is rooted in an understanding of servanthood and shepherding. For him leadership is not an assigned role but a way of living that suffuses everything we do. He believes that the values of leaders are shaped in their relationship to God and followers. Even though Wright uses examples relating to church ministry, his primary focus is not leadership in the church but empowering others to achieve the mission of the organizations with which they are involved.

According to Michael, the leader demonstrates spiritual growth through a life that is servant-driven (72). According to him such a leader should manifest an attitude of self-sacrifice. He believes that the attitude of self-sacrifice includes the discipline of dying daily to self. Charles H. Spurgeon, believes that we must be prepared to give up everything else: our name, our repute, our friendship, our connections, must all go without reserve, if Christ needs them (306-07). The Christian leader is not concerned primarily with personal comforts and preferences but with doing that which brings honor and glory to Christ.

Peter, in writing his first general epistle to the churches in the New Testament area of Asia Minor, reminds pastors of their leadership responsibilities and practices: shepherding, oversight, modeling, and sacrifice (1 Pet. 5: 1-4). These practices of servant leadership had been indelibly etched in his mind years earlier on the shoreline of the Sea of Tiberias. There the Lord Jesus Christ reiterated one essential leadership practice; “shepherd my sheep.”(John 21: 15-17). Peter understood that God is concerned both with

pinpointing the work and the sort of person who ought to be engaged in it (Adams 144). Peter here suggests that the churches' leaders are "to be servants, not bosses; ministers, not executives" (Davids 180). Peter's reaffirmation of the distinction Jesus drew between secular leaders and the leaders of God's flock, and his warning not to make secular leadership an exemplar to follow, should cause us to reconsider the thoughtless ease with which modern Christians import business leadership models to churches.

### **Steward Leadership**

According to Asante, in the New Testament, steward translates two Greek compound words, *oikonomos* and *epitropos* (*Stewardship* 21). The Greek word for stewardship, *oikonomia*, is a compound of two words: *oikos*, household, and *nomos*, which means law or rule. In ancient culture, the words used together meant the administration or management of a household. Stewardship is the management of available resources in the recognition that God is the owner and provider of all things. The idea of stewardship is grounded in the institution of slavery, where the master appointed a slave to administer his household which might include the teaching and disciplining of members of the household, especially other slaves and the children (21). Here stewardship means service of trust according to directions. Stott writes, "In Biblical times every well-to-do householder had a steward to manage his household affairs, his property, his farm or vineyard, his accounts and his slaves" (*Issues Facing Christians Today* 108). Simply stated, a steward is a person who oversees the business and the slaves of his master's household.

From the biblical perspective, stewardship implies the function of delegated responsibility. Stewards owe their authority to the master who has delegated to them the

responsibility of household administration or management. Stewards then are not the owners of that which they administer or dispense. They, as servants of the master who owns all they manage, are accountable to the master. Stewardship then points to an accountable service.

Looking at leadership through the lens of stewardship—authority over people and accountability before God—is the key to understanding what it means to lead from a biblical perspective. The essence of stewardship implies a two-party proposition. One person owns the resources and the other person is entrusted with the resources. A steward is accountable to his master for how resources are invested. For the Christian, as Scripture proclaims, everything belongs to God (Ps. 24:1); we manage the property of our Lord. Since God owns all things, he is the Master; he distributes gifts and resources at his discretion. Church leaders are stewards, accountable to him for all that they do with all that they are given. Paul describes ministers as “stewards of the mysteries of God” (1 Cor. 4:11) and Peter spoke of all Christians as “good stewards of God’s varied grace” (1 Pet. 4:10). Clearly, this is a concept that is central to both Christian discipleship and Christian leadership. Christian leaders are invested with a stewardship of influence, authority, and trust they are called to fulfill. We are called to exercise dominion over creation, but not as ones who own what we are called to lead. Leaders are stewards of a sacred truth; the flock is not their own, but is God’s. Our assignment is to serve on behalf of another. Leaders are to lead, but to lead knowing that they are leading on God’s behalf.

## **A Review of what Christian Authors have said on Pastoral Leadership Practices and Church Growth**

J. Oswald Sanders deals comprehensively with Christian leadership. According to him, most Christians have reservations about aspiring to leadership because of the ambition of many to use leadership to fulfil their selfish gains. In clearing this doubt, Sanders believes that Christians must resist a certain kind of ambition and rid it from their lives. For him we must acknowledge other ambitions as noble, worthy, and honorable. Sanders posits that ambition that centers on the self is wrong while the one which centers on the glory of God and the welfare of the church is a mighty force for good (13). He believes that a true spiritual leader will never “campaign for promotion.”

According to Sanders leadership is influence, the ability of one person to influence others to follow his or her lead (27). He supports his assertion by quoting Bernard Montgomery who said “Leadership is the capacity and will to rally men and women to a common purpose, and the character which inspires confidence” (qtd. in Sanders 27). Sanders believes that true leaders influence others spiritually only because the Spirit works in and through them to a greater degree than in those they lead (28). He explains leadership in both natural and spiritual realms. He writes that even natural leadership qualities are God-given, and their effectiveness can only be reached when they are used to the glory of God. He believes that spiritual leadership blends natural and spiritual qualities. For him, spiritual leadership requires superior spiritual power, which can never be generated by the self. He asserts that there is no such thing as a self-made spiritual leader.

According to Sanders, when God finds a person who is ready to lead, that person is used to the limit. He elaborates on the qualification of such a person as social, moral, and personal among others. Socially he explains that a leader's relationship within the church should be above reproach. The moral expectation of the Christian leader according to Sanders is that he should be blameless and also not allow secret indulgence to undermine public witness about him. Mentally, a leader who is called by God should be prudent and a person with sound judgment.

In contemporary times, it is not usually seen as Sanders has postulated. Many ministers have proven themselves to be ready to be used for the service of God. However, they do not end the race they so well started on their mission field even though God intended to use them to the limit. Commitment to full discipleship and taking on responsibility has shifted to a different dimension. Christian leaders have become unpredictable in their call to serve. Commitment to full discipleship is to absorb all the teachings and practices of Jesus Christ on leadership. The disciples of Jesus all through his earthly ministry and after crucifixion pressed forward for spiritual progress. They did not fold their hands after they received the baptism of the Holy Spirit as a means of graduation into perfection. They did not subtract or add to what they learned from Jesus Christ, but rather maintained Jesus' leadership throughout. It is therefore expected that Christian leaders should not propound or copy some leadership principles that would not conform to that of Christ. Full discipleship is to serve others rather than being served.

John C. Maxwell elaborates on the levels of leadership. He mentions the five levels of leadership as position, permission, production, people development, and the pinnacle. He shows how to master each of these levels of leadership and rise up to the

next to become a more influential, respected, and successful leader. According to him, people who rely on positions for their leadership almost always place a very high value on holding on to their position—often above everything else they do (52). He posits that for such their position is more important to them than the work they do, the value they add to their subordinates, or their contribution to the organization. He believes that this kind of attitude does nothing to promote good relationships with people (52). Leaders who rely on position are not able to influence their followers.

In contrast, Maxwell believes that when a leader learns to function on the permission level, everything changes. According to him people do more than merely comply with orders. They actually start to follow. They do so because they really want to. To him this happens because the leader begins to influence people with relationship, not just position (85). He postulates that production qualifies and separates true leaders from people who merely occupy leadership positions. He believes that good leaders always make things happen (133). He further opines that production level leaders get results. They can make a significant impact on an organization. To him, such leaders are not only productive individually, but they also are able to help the team produce (133).

Maxwell explains that leaders at level four are people developers. They invest their time, energy, money, and thinking into growing others as leaders. They look at every person and try to gauge his or her potential to grow and lead—regardless of the individual's title, position, age, or experience. For such a leader, every person is a potential candidate for development (181). Such leaders therefore encourage, motivate and train people who are under them.

The last level Maxwell mentions is pinnacle. He believes that rare is the leader who reaches this level. To him, not only is leadership at this level a culmination of leading well on the other four levels, but it also requires both a high degree of skills and some amount of natural leadership ability. He explains that the individuals who reach level five lead so well for so long that they create a legacy of leadership in the organization they serve (231). Maxwell's assertions are true even in the biblical sense. Even a cursory review of the Gospels reveals that Jesus Christ "taught and embodied leadership as service" (Wilkes 9). Jesus refused the request of James and John's mother to seat her sons on his right and left, the leadership positions (Elliston 57). Clearly Jesus focused his life and ministry on his mission of service to humankind not on occupying positions. Over and over again Jesus put aside power as a means through which he would lead his followers, placing their needs before his own:

You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve. And to give his life as a ransom for many. (Mark 10:42-45)

A critical review of Maxwell's work shows that a definite relationship exists between leadership practice and growth. A leader who is able to influence his people will achieve growth. Scriptures affirm this position. Of course, Jesus serves as the preeminent example of such leadership. His particular style embraces the model of reproduction beginning with small group discipleship (e.g., the twelve disciples) and culminating with the sending out of the seventy-two to change the world. Looking closely at Christ's



leadership practice as well as the practice of those he called and equipped, it is no wonder the Word of God spread and the number of disciples increased rapidly (Acts 6:7)

However, in Maxwell's views expressed about levels of leadership, his attention appears to be drawn more towards secular leadership. What seems to be lacking in his views is the place of the Holy Spirit in church leadership practices. The church being a separate entity operates its leadership on different principles. As far as the church is concerned, leaders are made through divine call with God-given vision. Maxwell's levels of leadership may be beneficial for Christian leadership if only they are given divine backing.

Ajith Fernando writes about how Paul exercised his leadership role in his relationship with Timothy. He goes further to explain how leaders should make disciples of their followers and the responsibility laid upon them by Christ. He relates leadership to parenthood. In the opening verse of 1 Timothy, Paul is addressed as an apostle of Jesus. As an apostle, Paul lived by the standard Jesus laid for the church, and according to the dictates of Luke 9:23, he denied himself to attain the status of a true disciple of Jesus Christ. He could therefore confidently say, in 2 Timothy 4:7, "I have fought a good fight, I have finished the race, and I have kept the faith." Paul acknowledges the fact that whatever Timothy has learned, he has firmly believed. This is because, he has been acquainted with the sacred writings which instructed him for salvation through faith in Christ Jesus (2 Tim. 3:14-15).

As part of exercising his leadership role, Paul exhorts Timothy, as a son he has trained in the faith, not to compromise the sound doctrine he is acquainted with. He should rather proclaim the original faith taught by Jesus. In Fernando's view, the

relationship between Paul and Timothy was like that of a father and a son. This means that instructions, teachings, guidance, and protection for nurturing into maturity were given as well as submission and obedience to leadership in their relationship. By entrusting the keeping of sound doctrine to Timothy, contemporary leaders in the New Testament church should learn and do the same. Leaders should give adequate training to followers to make them fully equipped and matured to realize what Jesus expects from them as leaders. Paul learned from Jesus about how he rebuked the Pharisees with their false doctrines. In 2 Timothy chapter 4, Paul strongly charged Timothy as a son, follower and disciple to resist false teachings. Christian leaders should not relent in these last days in keeping the teachings of Jesus without violation. Jesus made disciples out of his followers; in the same way he expects leaders of the church to make true disciples of their members. Effective leadership keeps the church alive and moving. Jesus never underestimated the importance of it and so, most of the time, he separated the leaders and taught them.

Munroe draws a difference between “Leadership and “the leaders,” although for him the two are obviously interrelated. For him, a leader is both a designated position and the individual who assumes that position, accepting the responsibility and accountability it entails. Leadership on the other hand, is the function of the designated position and the exercise of the responsibilities involved in that position (34). He believes that, leaders are ordinary people who accept or are placed under extraordinary circumstances that bring forth their latent potential, producing character that inspires the confidence and trust of others (12). He observes that the disgrace and fall of renowned Christian leaders, the exposure of corruption and unethical activities among political and business leaders,

and the covert conspiracies of governments betraying their own people serve as evidence that this lack of quality leadership is affecting almost every sphere of our lives. He posits that the biblical record reveals God's demand for quality leaders during times of human crisis. He defines leadership as the exercise of influence. He believes leadership is measured by the degree to which one can influence others. It is what people give to you after you have influenced them by your passion to the point where you have inspired them (38). A pastoral leader leads by influencing the followers.

According to him, the essence of leadership is the exercise of influence. The command given to the Christian church by Christ is "Go and make disciples of all nations, teaching them the things I have taught you" (Matt. 19-20). This is a direct mandate to provide leadership for nations, instructing them to live according to the principles of the kingdom of God. This commission clearly places the responsibility for producing the quality leaders that the world needs upon the shoulders of the Christian church. The task that our Lord and Savior Jesus Christ has placed on Christians calls for quality leaders who can carry on this mandate. The church needs leaders who can influence the members to reach out to people and bring them to the church to be taught. At this present age, most Christians are bent on acquiring material worth that will give them pleasure. We therefore need leaders who can influence and inspire their followers to take the things of God seriously. When it comes to evangelism, we normally say that our members are not committed. However, in local churches where the leadership is effective and efficient, members evangelize to bring others to Christ.

### **Review of Dissertations and Scholarly Works with Similar Research**

Church leadership in relation to church growth has been an issue that has occupied the Christian community for ages. As a result, a number of dissertations and scholarly works have looked at it from different perspectives. This section reviews several that are the most similar to this research work.

Realizing the need for the development of church leaders instead of church programs through personal experiences, Craig Taylor explored lay leadership development in the local church. The purpose of Taylor's research was to obtain information on the formation of effective leadership development strategies in local churches by discovering current leadership development strategies for pastors. Taylor used two instruments in the study: e-mail interviews and a leadership development audit. Using these two instruments, information was gathered to begin making lay leadership development in the local church more prevalent. Comparative analysis of the two instruments shed light upon the most effective strategies for lay leadership development in the local church as well as obstacles to overcome in the implementation of such strategies. By developing more lay leaders in the local church, more healthy expressions of the Body of Christ are established, resulting in greater fulfillment of God's mission. Taylor's study did not show a relationship between leadership development and church growth in the local church. (Taylor C. *Growing places* 2014)

Dwight Steven Kilbourne researched the impact of pastoral leadership style on growth in the churches. The focus of his study was to determine which pastoral leadership style seems to foster growth in churches with 200-350 average worship attendance in the Holston Annual Conference of the United Methodist Church. In

examining the findings of this study, it appears effective pastoral leadership in churches with attendance from 200 to 350, requires a balance in the area of pastoral directive and laity participation. According to the study, both are needed for a pastor to successfully lead a congregation. Kilbourne's study failed to demonstrate a significant relationship between a pastor's leadership style and a church's growth. (Kilbourne 1994)

Carter explains that pastors are multi-faceted people, often performing many functions in the church, and they are responsible for the organizational development of the church. Pastors are administrators, counselors, preachers, fund-raisers and shepherds of the flock (261). Carter also explains that when researching pastoral leadership effectiveness, spirituality must be considered. Carter concluded in her research that leadership style had a limited effect on pastoral effectiveness. She also stated that working with a limited sample size, might have hampered her study. She felt that larger sample sizes, between 100 and 300 participants, might have produced different results.

Helen J. McEachin explored the perceptions and practice of servant leadership among African-American pastors in small rural churches. Her selected participants were 2 pastors and 10 lay leaders from Missionary Baptist and Church of God congregations in Wilson County, North Carolina. Data collection was by means of interviews with the participants, field notes, and direct observation. Her findings reflected concerns about the demonstration of servant leadership and potential problems extending toward new lay leaders. According to her, the demonstration of effective servant leadership is important for new lay leaders, and the pastors of the churches should establish a training program for lay leadership. Her research work offered significant points necessary in presenting a clear understanding of servant leadership in this study. Nevertheless, her dissertation did

not show the correlation between practice of servant leadership and church growth.

Further research could therefore focus on the perception and practice of servant leadership in other denominations and its effects on church growth in local churches.

(McEachin 2011)

Kiuyoung Bae looks at the relationship between transformational leadership and church growth in the Unity Church. Data were collected through survey questionnaires, via mail, and anonymously completed by participants. He used sixty-nine (69) senior pastors and one hundred and forty (140) congregants randomly selected from nine hundred (900) Unity churches in the United States to assess the pastor's transformational leadership style and the satisfaction of church members, church conflict, and the trustworthiness of the church leadership. His results suggested that there was a significant relationship between transformational leadership and membership growth with congregational size as a moderator. His research did not show a correlation between transformational leadership and church growth, though it did show a relationship between transformational leadership and church member satisfaction. (Bae 2001)

William H Burton examined the relationship between leadership behaviors of pastors and church growth in two denominations: the United Brethren in Christ, and the Missionary Church. He used the Leadership Practices Inventory (LPI) created by Kouzes and Posner to determine if there was a relationship between the leadership behaviors of senior pastors and the rate of church growth. His sample included pastors of churches within the Church of the United Brethren in Christ and the Missionary Church denominations located within the United States. He found no statistical significance between church growth and the five leadership practices that the Leadership Practices

Inventory measures. He did recommend that a similar study using a larger sample size should be accomplished. (Burton 2010)

The purpose of Drew Kyndall Ross's research work was to discover the barriers to church growth by engaging the members of Resurrection Church in Baltimore, Maryland in reflection on growth strategies implemented at the church. The participants engaged in church growth opportunities and were surveyed based upon their participation. The researcher discovered that though the church's growth goals were properly outlined and communicated to members, they failed to accomplish the goals. The project discovered that one of the hindrances to church growth is a lack of personal ownership and commitment of members in a new or existing church. His study however, failed to show a significant difference between the leadership styles of the growth and non-growth groups. (103) Secondly, it did not show the role of leadership in church growth and how leaders can influence members to own and commit themselves to the goals of the church.

David S. King conducted a study that looked at the relationship between pastoral leadership characteristics and church size and growth. His sample included senior pastors in North Carolina and Virginia that were members of the Willow Creek Association. He utilized the Leadership Practices Inventory written by Kouzes and Posner. He looked at the church growth rate over periods of six-months and four-years to use as dependent variables. The data did not find any significant relationships between pastoral leadership characteristics and church size. He suggested that further study be conducted that sought to understand if there is a correlation between effective pastors and an increase in church finances. (King 2007)

### Research Design Literature

John W. Creswell defines qualitative research as an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. Joseph A. Maxwell concurs that qualitative research effectively assesses the processes that lead to outcomes. What qualitative study seeks to convey is why people have thoughts and feelings that might affect the way they behave. Such a study may occur in any number of contexts, but here, the focus is on leadership practice and the effect it has on church growth in local churches. Creswell has observed that one of the chief reasons for conducting a qualitative study is that the study is exploratory. He believes that this usually means that not much has been written about the topic or the population being studied, and the researcher seeks to listen to participants and build an understanding based on what is heard. This research design is appropriate for the purpose of the project because not much has been written or studied about the topic. Since much of what goes on in the local church is unknown to those outside its walls (Taylor C. *Growing Places* 75), a first step to improve pastoral leadership practice in local churches is to find out where they currently stand on the issue and how well they are doing. The role of the researcher in qualitative research is to attempt to access the thoughts and feelings of study participants through the collection of data. Tim Sensing has observed that data collection is a critical issue for the project. If not done well, the whole process will be jeopardized (90). This is not an easy task, as it involves asking people to talk about things that may be very personal to them. Sometimes the experiences being explored are fresh in the participant's mind, whereas on other occasions reliving past experiences may be difficult.



According to Taylor “preparing for data collection requires certain skills. Data collection begins with setting the boundaries for the study; it continues by collecting information through observation, interviews, documents, and visual materials... “(Taylor C. *Growing Places* 91). In this study, the boundary for the study is the Kumasi Diocese of the Methodist Church Ghana. The data collection techniques used were interviews and questionnaires. Michael Quinn Patton points out, conducting an interview is a desirable option to capture the interviewee’s position and intentions on any variety of issues. The questions asked of the pastoral leaders were mostly open-ended questions that solicited the pastoral leader to divulge and self-define who and what they are as a leader, as well as their leadership practice choices. Other participating church members from the respective churches received a standardized questionnaire. The questionnaire was related to the church members’ interaction with the pastoral leader; the vision put forth by the pastoral leader in terms of church growth, and questions related to the pastoral leadership practice and church growth in the local church. The purpose of the questionnaire was to extrapolate data and opinions of the church members in order to make an informed decision on the findings.

### **Summary of Literature**

Recently the role of leadership in church growth has become a key area of study, especially as an essential factor contributing to the consistent growth of the body of Christ. The literature shows that there is a predominant focus on understanding the pastoral role as being the leader within the life of the church. Pastoral leadership practice is the key to success in the ministry of the church. Capable and skillful leaders will create an atmosphere of excitement, give directions to move forward, and develop people to

grow into maturity. Only when pastors understand leadership practice in the light of God's calling on their lives will they be equipped to lead effectively. Without strong pastoral leadership practice in the local churches, the ministries and people will suffer.

The most useful and popular images of biblical leadership are servant, shepherd and steward. The most ideal leader who integrated these three leadership functions in the Bible is our Lord Jesus Christ. Service was Jesus' understanding of leadership. He has established once and for all the foundation of pastoral leadership practice. The essence of leadership is service. Pastoral leaders are called to serve God and his people. Jesus shows by his example and affirms in his teaching that he has come to us as a servant (Mark 10:45; Luke 22:37). Jesus intends his followers to adopt this same attitude of service (Matt. 23:11; John 13:1-17). Their humility and simplicity of leadership practice will be in stark contrast to so many of the world's leaders (Mark 10:42-45).

The second image of biblical leadership is the shepherd. The Lord is pictured as a shepherd both in the Old Testament (Ps. 23) and the New Testament (John 10). As shepherds, pastoral leaders, following the pattern of Christ, should not use the group to achieve their own ends without regard for the people who constitute the group.

The third portrait of biblical leadership is the image of stewardship. In New Testament times, wealthy householders employed stewards to supervise servants and to manage their domestic affairs. Stewards were normally slaves, but they had earned the respect and trust of the householders, who had in turn promoted them to positions of responsibility. If servant represents the humility and shepherd signifies the sacrifice of pastoral leaders, steward highlights the responsibility of pastoral leaders.

The church needs leaders who can perfectly combine these three portraits of leadership. Christian leadership should be Bible-based, Christ centered, and Spirit-filled. However, in practice, Christian leadership must exist for church growth.

## **CHAPTER 3**

### **RESEARCH METHODOLOGY FOR THE PROJECT**

#### **Overview of the Chapter**

Growth is vital in every facet of life, be it human or organizational. Growth is expected in both quantitative and qualitative aspects of human lives and organizations. The catalyst for growth in any organization is leadership. Capable and skillful leaders create an atmosphere of excitement, give direction to move forward, and develop people to grow into maturity. Organizations that see impact and regular growth do so because they have strong leadership.

The Church's mission of making disciples of all nations is not impossible, but cannot be achieved without strong pastoral leadership. In order to move people towards the fulfillment of this mission, the Church's pastoral leadership must be strong. Pastoral leadership is the key to success in the ministry of the church; however, only when pastors understand leadership in the light of God's calling on their lives can they be equipped to lead effectively. Many churches are growing because they lack strong pastoral leadership to move the church's mission and vision. Local churches in the Nkawkaw Diocese of the Methodist Church Ghana are not growing as expected. In this direction, this study looks at the effects of pastoral leadership practice on church growth in churches in the Nkawkaw Diocese of the Methodist Church Ghana.

This chapter of the study concerns the methodology used in achieving the purpose of the study. The research methodology is a layout of the research procedure utilized in the research process. This section describes actions taken to investigate the research problem and the rationale for the application of specific procedures or techniques used to

identify, select, process, and analyze information applied to understanding the problem, thereby allowing the reader to critically evaluate a study's overall validity and reliability.

### **Nature and Purpose of the Project**

Church programs and strategic planning for church growth cannot bring the desired outcome if good pastoral leadership is not in place. Many churches have written good vision and mission statements for church growth, but are not able to put them into practice because of the lack of proper pastoral leadership. Some churches are not growing because they lack guidance from proper pastoral leadership. The purpose of this project was to explore the effects of pastoral leadership practices on church growth in churches in the Nkawkaw Diocese of the Methodist Church Ghana. The researcher hopes to provide pastors with information about leadership practices that will help them grow their churches.

### **Research Questions**

Research questions are those questions around which the researcher centered his work. The research questions that guided this study were tools to explore the effects of pastoral leadership on the local churches in the Nkawkaw Diocese of the Methodist Church Ghana. These questions sought to find out the common pastoral leadership practices in the Diocese and how these practices related to church growth in the Diocese.

#### **Research Question #1**

What are the common leadership practices in churches in the Nkawkaw Diocese of the Methodist Church Ghana?

The answer to this question shed light on how pastoral leadership had been practiced over the years. Since the purpose of the research was to explore the effects of

pastoral leadership on local churches in the Diocese in order to provide pastors with information about leadership practices that will help them grow their churches, the first step was to find the common practice. I needed to know how pastors in the Diocese have been practicing pastoral leadership in the local churches. This information was collected through the personal interview of pastors (PIP) and leadership practice questionnaire (LPQ). The PIP contained the open-ended questions that encouraged full meaningful answers from the pastors' own knowledge and feelings about their pastoral leadership practices. It helped them to describe their own leadership practice. Each interview question was designed to answer the first research question. The responses received were sorted to find the common pastoral practices in the Diocese. The LPQ also contained open-ended questions that allowed the lay leaders to describe the leadership practices of their pastors in the Diocese. The responses given by the lay leaders were examined to find the common pastoral practice in the Diocese. Each question on the LPQ helped to answer the first research question.

### **Research Question #2.**

What leadership practices in churches in the Nkawkaw Diocese of the Methodist Church Ghana relate to church growth?

Pastors exhibited different kinds of leadership practices. An effective pastoral leadership practice enhances church growth. I needed to find out among the different leadership practices in the Diocese the ones that related to church growth. Data was collected using interviews and questionnaires. Ten pastors and one hundred and twenty lay leaders were selected for the interview through personal interview of pastors (PIP) and the leadership practice questionnaire (LPQ) respectively. Pastors were given the PIP,

which contained open-ended questions about their leadership practices that relate to church growth. Their responses were sorted out and compared to attendance records, membership records, number of baptisms and confirmations per year to find out the common leadership practices that related to church growth in the Diocese. The one hundred and twenty selected lay leaders in the church were given the LPQ, which contained open-ended questions to respond. Their responses were examined and compared to the number of new converts received per year, attendance and membership records, and number of baptisms and confirmations per year to uncover recurring pastoral leadership practices that related to church growth in the Diocese.

### **Research Question #3**

What leadership practices do pastors and lay people identify as having a positive impact on church growth?

Good and effective pastoral leadership practices have positive impact on the growth of the church. This question sought to find out the most effective leadership practices that have greatly improved church growth in the Diocese. After considering the pastoral leadership practices and those that related to church growth in the Diocese, the final question was to find out the leadership practices that had great impact on the church. I found out the pastoral leadership practices that respondents identified as having impacted positively on church growth in order to recommend them to the pastors to help them grow their local churches. In order to achieve this aim, PIP and LPQ were sent to the selected pastors and lay leaders. After that, their responses were compared to the number of new converts received per year, attendance and membership records, and the

number of baptisms and confirmations per year to find out the common leadership practices that positively affected church growth in the Diocese.

### **Ministry Context(s)**

All persons—male, female, adult, young, children, and the handicapped—who sincerely desire to be saved from their sins through faith in the Lord Jesus Christ, are welcome to the membership in the Methodist Church Ghana. The Methodist Church Ghana is classified as follows: Society, Circuit, Diocese, and Connexion. According to the Constitution and Standing Orders of the Methodist Church Ghana, a Society is the Local organization of the Church, meeting as one congregation for public worship, and organized into classes under the supervision of the Leaders' Meeting (106). The Society consists of Junior Members and Full Members, who are Members of the Methodist Church Ghana. Connected with the Society are also Catechumens and Adherents; the term "Christian Community" is used to denote the Members, Catechumens and Adherents together.

Junior Members are those who have been baptized in infancy or childhood and who continue within the fellowship of the Methodist Church Ghana (107). The Full members are those who have been baptized, confirmed, receive communion, and pay their tithes and all other church dues. Catechumens on the other hand are inquirers from other religious faith who seek union with the Methodist Church Ghana but have not yet been baptized and confirmed. Adherents, whether baptized or not, are those who are attached to a Society and seek the fellowship and nurture of the Church but are unable for one reason or another to accept the full discipline of membership (106). All these groups of people defined form the Christian Community.



A Circuit consists of one or more Societies under the pastoral care of one or more Ministers. It is a distinct authoritative unit within a Diocese, in which usually several Societies, conveniently situated for the purpose, are banded together for pastoral oversight, mutual support and Christian service (91). A Circuit is headed by a Superintendent who is a Minister in full Connexion. A Diocese, on the other hand, is composed of a number of Circuits in the same area as Conference determines from time to time. Finally, a Connexion consists of all Societies, Circuits and Dioceses. These are the summary of the classifications, cultures, and subcultures of the Methodist Church Ghana.

The Nkawkaw Diocese of the Methodist Church Ghana comprises of nine Circuits and stretches from Nkawkaw, which is the seat of administration of the Diocese, through to Afram Plains and many parts of the Eastern Region. Local churches in the Diocese have traditional worship. They follow a liturgical way of worship. However, on any given week the most common style is a blended style with a leaning towards lively and current praise and worship. The main occupation of the people is farming but recent illegal mining activities in the area have greatly destroyed farmlands. This has resulted in rural-urban migration, which has significantly affected attendance of the Church. The average attendance at Sunday Divine Service ranges from fifty-one (51) to two hundred and fifty (250) members in the towns and ten (10) to fifty (50) members in the villages. Most of these members who attend church services regularly are elderly persons of about sixty (60) years old. The income level of the people is very low since they are mostly subsistence farmers and petty traders.

## **Participants**

### **Criteria for Selection**

The researcher selected ten churches for his sample from seventy-seven local churches in the Nkawkaw Diocese of the Methodist Church Ghana. The total participants selected for the study were one hundred and thirty (130) people, comprising of ten pastors and one hundred and twenty lay leaders. Factors that determined the appropriate candidate for the study were the average church attendance, and number of years in Ministry and in church. Pastors were chosen because the study was to explore their leadership practices and their effects on church growth. Lay leaders were also chosen for the study because of their close working relationship with the pastors. The average weekly attendance at Sunday Divine in the Nkawkaw Diocese of the Methodist Church ranges from ten (10) to two hundred and fifty (250). A classification of three groups of high-mid-and-low range average weekly attendance was formed as follows: (1) a category of 10-50 in average weekly attendance (2) a group with 51-100 in average weekly attendance, and (3) a category of 101-250 in weekly worship attendance. The classification helped me to notice that half ( $1/2$ ) of churches in the Nkawkaw Diocese of the Methodist Church Ghana had under fifty-one (51) in average weekly attendance. This means that  $1/2$  of my sample population came from this group. The other two groups represented  $1/2$  of my sample population. I chose five (5) churches from the group with an average weekly attendance below fifty-one (51) and five (5) churches from the categories with average attendance of fifty-one (51)- one hundred (100) and one hundred (100)-two hundred and fifty (250). Five (5) pastors and sixty (60) lay leaders were chosen from the group with an average attendance of ten (10)-fifty-one (51) representing

1/2 of the sample population. Five (5) pastors and sixty (60) lay leaders were chosen from the other two categories representing 1/2 of the population.

### **Description of Participants**

The Methodist Church Ghana as a religious body believes in the priesthood of all believers, and so the leadership of the church comprises of both male and female pastors and lay leaders. The age range of the pastors and lay leaders in the Diocese is from early twenties to early seventies. Most are engaged in at least tertiary education. Most of them have given up other employment to pursue a calling to serve in ministry as pastors in the Methodist Church Ghana. The pastors are mostly full-time stipendiary workers employed by the Church with few auxiliary ministers working in educational institutions. The lay leaders came from a variety of educational and economic backgrounds, but were supported with allowances by the church. The pastors were called and committed to serving God through the Methodist Church Ghana. The leadership training aims to share with church leaders a theology that is consistent with the doctrines of the Methodist Church Ghana that tap into our Wesleyan roots. The pastors and lay leaders selected for this research work have been in the Diocese for at least two years. I chose those who have been in the Diocese for at least two years because two years are enough to bring or see change. With the exception of one pastor who was a Ga (an ethnic group in Ghana that lives primarily in the Greater Accra Region) all the other pastors were Akans (the Twi speaking people of Ghana). However, the lay leaders came from varied ethnic backgrounds.

### **Ethical Considerations**

As a requirement for the Doctor of Ministry degree at Asbury Theological Seminary, the researcher completed the online Institutional Review Board Training.

Clearance and approval from the Institutional Review Board (IRB) ensured that the appropriate compliance measures, as well as ethical standards, were in place for the research study. In addition to these federal and state mandates, policies, and regulations, the researcher used the following four guiding principles: (1) to communicate in an honest and unambiguous manner, (2) to ensure that no harm is caused to any of the participants in any way, (3) to ensure that respect for dignity of participants is prioritized, and (4) to protect the privacy and confidentiality of research participants.

In order to ensure voluntary participation of respondents in the research, informed consent forms were signed by the participants. The questionnaires were returned by each pastor and lay leader; after relevant data was extrapolated and coded for this study, the data was stored in the personal study of the researcher, at his home, in a locked safe sealed in order to maintain confidentiality. In addition to this, the Committee for Protection of Human Subjects reviewed this proposal. The committee found that the researcher developed a process that ensured the ethical treatment and protection of human research participants and/or their records.

### **Instrumentation**

The research instrument used for this research work was an exploratory mixed-method comprising of personal interview of pastors (PIP) and a leadership practice questionnaire (LPQ). According to Sensing, “interviews allow people to describe their situations and put words to their interior lives, personal feelings, opinions, and expressions that otherwise are not available to the researcher by observation.” (103) Patton observes that conducting an interview is a desirable option to capture the interviewees’ position and intentions on a variety of issues. By comparing the responses

of this instrument to the number of new converts received per year, attendance records, membership records, and baptisms and confirmations per year, the researcher was able to gather all the necessary information needed for the study. The PIP was conducted with pastors while the LPQ was used with the lay leaders and church members. The import of the instrument expected the respondents to share their experiences about leadership practices and their effects on church growth. The varied responses of participants were transcribed and analyzed descriptively. Ten pastors were interviewed by the researcher through the PIP while one hundred and twenty lay leaders responded to the LPQ.

### **Pilot Test or Expert Review**

In order to ensure that interview questions on the PIP and the questions on the LPQ were clear enough for the pastors and lay leaders to understand, pilot testing was done. Five (5) pastors and fifteen (15) lay leaders from churches in the Diocesan head, Nkawkaw, who have been in the Diocese for at least five years, were selected for a pilot test. A list of all pastors and lay leaders in the Diocese were collected from the Synod Secretary and those that fell into the criteria were randomly selected. Subsequent to the PIP and LPQ, pastors and lay leaders were provided with a follow-up explanation of the study and asked to contribute suggestions for improving the interview questions on the PIP and the LPQ. As a result of the pilot, each proposed question was clarified in wording, broadened, divided into two questions or eliminated. Several suggestions that did not relate to the basic thrust of the study were not included in the final research designs.

### **Reliability and Validity of Project Design**

For a research study to be trustworthy, it should be reliable and valid. Reliability refers to the extent to which the same answers can be obtained using the same instruments more than one time. In other words, if the research is associated with high levels of reliability, then other researchers need to be able to generate the same results, using the same research methods under similar conditions. A reliable instrument produces consistent results regardless of the settings. Reliability is a way of assessing the quality of the measurement procedure used to collect data in a dissertation.

Validity is the extent to which the instrument's design and the data from the study allow the researcher to draw accurate conclusions about the cause-and-effect and other relationships within the data (Leedy and Ormrod 103). It refers to an instrument's capacity to accurately measure what the researcher intended to measure. Reliability must be accompanied by validity regarding an instrument worthy of use in conducting doctoral research. In order for the results from a study to be considered valid, the measurement procedure must first be reliable.

In this research work, reliability was attained by following the same procedure for each participant. The PIP was delivered to pastors in the sample through the use of Survey Monkey. The LPQ was mailed to pastors who then delivered them to lay leaders and church members whom the pastors selected. Therefore, consistency in procedure led to reliable results.

The validity of the study was controlled by the following means. First, one pastor, three lay leaders, two church members, and two experts reviewed the two instruments for the study. The inputs from these persons shaped the two instruments for execution. After

that, the purpose for each instrument was reflected in the selection of questions/statements on both instruments. The purpose of the PIP was to gain insight into what was actually taking place in the local churches in the Nkawkaw Diocese of the Methodist Church in terms of pastoral leadership practices. The questions on the PIP accomplished this purpose by revealing the pastors' perspectives on current pastoral leadership practices and how the church arrived at its present state. Furthermore, the purpose of the LPQ was to know the perspective of the lay leaders and church members on the pastoral leadership in the local churches. Participants responded to statements that reflected their assessments on the way pastoral leadership has been practiced in terms of church growth in the local churches. Finally, by collecting data from respondents in each church, overlapping themes and outliers could be identified. The overlapping themes signified credible and valid perspectives.

### **Data Collection**

The researcher contacted the Bishop of the Nkawkaw Diocese of the Methodist Church Ghana to ask for permission and cooperation with this survey, and explained the purpose, importance, and process of this study. The researcher contacted the Synod Secretary of the Diocese for the e-mail addresses of pastors and lay leaders in the Diocese. After this, the researcher sent a pre-notice e-mail to the selected population to provide a positive and timely notice that the participants would be receiving a request to help with an important survey. The PIP was sent to each pastor with a cover letter that provided a brief description of the study, the objective and importance of the survey, instructions on how to respond, and a statement of appreciation for their cooperation. The LPQ was sent to each lay leader to respond. Two weeks after sending the PIP and LPQ

the researcher sent a thank-you e-mail to express his appreciation to the participants for responding to the questions. Five days later, the researcher sent a reminder e-mail to all the participants to remind them of submission.

### **Data Analysis**

When I received the responses from the PIP and LPQ, thematic coding began. I checked for consistency and put the responses into themes according to the research questions that were answered. I coded the data and uncovered deeper, transferable knowledge and primary themes for responses to each question on the PIP and LPQ. The data obtained through the PIP were presented in a tabular form and compared in three ways. First, responses from pastors of churches with average worship attendance of 10-50 were compared to responses from pastors of churches with average attendances of 51-100 and 101-250. After the coding of the PIP responses, I noted similarities, differences, and patterns. Second, I compared codes from all pastors of churches with average attendance of 10-50 with those with average attendance of 51-250 and themes developed. Finally, I compared the responses from the LPQs to the PIP data to discover existing patterns or relationships.

After receiving the response sheets from the LPQ, they were presented in tabular form and the scores were calculated. To determine the final score of each lay leader, the numbers in each column were added together to get the individual's score for each category after which totals were added together to arrive at their final scores. The final scores from the twelve lay leaders in each church were subsequently added together to get the church's total score for the LPQ. In addition, I found the sum of the totals for each category on the LPQ to show the total score for each church in each of the three



categories. Again, the responses and the scores were compared to the number of new converts received per year, attendance records, membership records, and baptisms and confirmations per year in each of the three categories to find their relationship with church growth.

Descriptive, narrative, and textual analyses, such as interpretive and content analysis were used in analyzing the data received. In the data analysis, the researcher compared the responses from the PIP with responses from the LPQ in each category to detect patterns that emerged. Research Reflection Team members discussed initial findings during two meetings with them, and their input was also recorded.

## **CHAPTER 4**

### **EVIDENCE FOR THE PROJECT**

#### **Overview of the Chapter**

Some Christians believe that the church as a spiritual entity does not need any human effort to make it grow. Those who hold this belief think that Jesus himself has said that he will build his church and the gates of hell shall not prevail against it, therefore, the growth of a church depends on God alone. They believe strongly that it is God who leads his own church and for that matter human efforts will lead to nothing. As a result of this, many churches have not taken pastoral leadership practices seriously. Instead of equipping and developing pastors in the mission of God, they leave everything in the hands of God and do nothing. This misconception regarding church growth has impeded many churches from growing.

Though God will definitely build his church, he does it in partnership with human beings. The catalyst for growth in any church is leadership. Churches that have strong leadership grow. Capable and skillful leaders create an atmosphere of excitement, give direction to move forward, and develop people to grow into maturity. Organizations that have strong leadership see tremendous growth. The purpose of this project was to explore the effects of pastoral leadership practices on church growth in churches in the Nkawkaw Diocese of the Methodist Church Ghana. The intention of the researcher was to be able to provide pastors with information about leadership practices that will help them grow their churches. This chapter of the study therefore discusses the data collected in achieving the purpose of the study. This section describes the demographic information of the

participants in the study, the discoveries of the project and the analysis and data evidences collected.

### Participants

For the purpose of this research, ten churches were selected. These churches were all part of the Nkawkaw Diocese of the Methodist Church Ghana, but vary in size and location. Pastors and lay leaders with congregations of more than 10 were selected to participate in the study. Churches with average worship attendance of less than 10 were not eligible to participate because they generally do not have a pastor to engage in this particular study. The pastors in each of these churches completed an open-ended survey, and twelve lay leaders in each church completed a leadership practice questionnaire. The pastors in the sample had varying educational levels, ages, and experience. Table 4.1 displays the demographic information obtained from the ten pastors in the sample.

**Table 4.1. Demographic Information from Ministers in Sample**

Pastors	Age	Years in pastoral ministry	Years at present church	Number of churches served as lead pastor	Number of years served as staff pastor	Educational level
A	63	21	3	4	1	Tertiary
B	68	16	3	5	3	Tertiary
C	57	12	2	4	4	Master's Degree

D	54	19	5	3	2	Master's Degree
E	45	13	4	3	3	Master's Degree
F	68	19	3	3	2	Tertiary
G	55	12	3	1	3	Master's Degree
H	48	12	3	3	4	Master's Degree
I	62	27	2	2	2	Master's Degree
J	43	10	4	3	0	Master's Degree

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The average age of the ten pastors was 56.3 years. Each pastor has served in pastoral ministry for at least ten years and with the present local church at least two years. Eight of the ten pastors have served in at least three different churches as lead pastor. Nine pastors have also served at least one church as a staff pastor. Educational levels vary from high school to college, and master's degree.

Twelve lay leaders were selected by each pastor to complete the LPQ. Table 4.2 indicates the age of each lay leader that participated and the number of years that each lay leader has attended the current church. The average age of all one hundred and twenty lay

leaders who disclosed the information was 45.27 years. Twenty-eight lay leaders, representing 23.33 percent, have attended their present church for less than five years.

**Table 4.2 Lay Leaders' Age and Number of Years in Present Church from Sample**

Participants	Age	Years at present church	Participants	Age	Years at present church
<b>Church A</b>			<b>Church B</b>		
A-1	67	5.2	B-1	72	2.0
A-2	32	9.9	B-2	41	3.7
A-3	56	12.0	B-3	33	14.0
A-4	49	5.0	B-4	51	5.5
A-5	34	2.0	B-5	66	2.0
A-6	41	9.0	B-6	31	4.7
A-7	60	3.5	B-7	67	6.0
A-8	58	44.0	B-8	45	17.0
A-9	39	4.0	B-9	36	5.0
A-10	29	5.0	B-10	70	9.1
A-11	35	6.0	B-11	33	12.0
A-12	26	7.0	B-12	22	4.0
<b>Average</b>	<b>43.83</b>	<b>9.38</b>	<b>Average</b>	<b>47.58</b>	<b>7.08</b>
<b>Church C</b>			<b>Church D</b>		
C-1	44	9.0	D-1	59	6.0
C-2	65	45.0	D-2	55	9.0

C-3	28	18.0	D-3	37	4.0
C-4	48	6.0	D-4	51	3.0
C-5	49	8.0	D-5	39	2.0
C-6	57	9.0	D-6	67	8.0
C-7	55	55.0	D-7	73	8.0
C-8	33	3.0	D-8	32	2.0
C-9	29	12.0	D-9	42	2.8
C-10	74	68.0	D-10	60	4.0
C-11	50	30.0	D-11	45	8.0
C-12	33	7.0	D-12	52	14.0
<b>Average</b>	<b>47.08</b>	<b>22.50</b>	<b>Average</b>	<b>51.00</b>	<b>5.9</b>
<b>Church E</b>			<b>Church F</b>		
E-1	26	6.0	F-1	56	5.0
E-2	36	9.0	F-2	33	3.0
E-3	45	3.0	F-3	47	7.0
E-4	56	6.0	F-4	43	5.0
E-5	73	4.0	F-5	29	4.0
E-6	25	2.0	F-6	31	8.0
E-7	38	9.0	F-7	50	3.0
E-8	59	4.0	F-8	35	9.0
E-9	22	9.0	F-9	54	5.0
E-10	46	2.5	F-10	47	4.0
E-11	67	8.0	F-11	56	5.0
E-12	34	2.0	F-12	39	7.0
<b>Average</b>	<b>43.91</b>	<b>5.38</b>	<b>Average</b>	<b>43.33</b>	<b>5.42</b>
<b>Church G</b>			<b>Church H</b>		
G-1	34	34.0	H-1	52	13.0
G-2	56	5.0	H-2	30	5.0

G-3	57	6.0	H-3	49	6.0
G-4	67	9.0	H-4	30	10.0
G-5	46	2.8	H-5	46	18.0
G-6	37	11.0	H-6	58	16.0
G-7	49	19.0	H-7	71	16.0
G-8	50	5.0	H-8	69	34.0
G-9	45	2.0	H-9	50	6.0
G-10	51	9.0	H-10	22	8.0
G-11	24	3.0	H-11	47	6.0
G-12	40	12.0	H-12	60	45.0
<b>Average</b>	<b>46.33</b>	<b>9.82</b>	<b>Average</b>	<b>46.66</b>	<b>15.25</b>
<b>Church I</b>			<b>Church J</b>		
I-1	48	17.0	J-1	27	7.0
I-2	71	54.0	J-2	29	23.0
I-3	30	3.0	J-3	48	3.0
I-4	23	12.0	J-4	56	8.0
I-5	56	36.0	J-5	67	9.0
I-6	44	3.0	J-6	30	15.0
I-7	59	27.0	J-7	59	19.0
I-8	47	11.0	J-8	46	10.0
I-9	34	22.0	J-9	21	6.0
I-10	46	30.0	J-10	39	36.0
I-11	32	11.0	J-11	29	9.0
I-12	23	5.0	J-12	31	5.0
<b>Average</b>	<b>42.75</b>	<b>19.25</b>	<b>Average</b>	<b>40.20</b>	<b>12.50</b>

### Research Question #1: Description of Evidence

What are the common leadership practices in churches in the Nkawkaw Diocese of the Methodist Church Ghana?

Since the purpose of the research was to explore the effects of pastoral leadership on local churches in the Diocese in order to provide pastors with information about leadership practices that will help them grow their churches, I first had to ascertain the current leadership practices. This information was collected through the personal interview of pastors (PIP) and leadership practice questionnaire (LPQ). The PIP contained the open-ended questions that encouraged full meaningful answers from the pastors' own knowledge and feelings about their pastoral leadership practices. It helped them to describe their own leadership practices. The LPQ also contained open-ended questions that allowed the lay leaders to describe the leadership practices of their pastors in the Diocese. Based on the interview of the ten pastors, Table 4.3 indicates their present pastoral practices: counseling, teaching, visitation, preaching, and evangelism.

**Table 4.3. Responses of ministers to current pastoral leadership practices in the local churches**

RESPONSES	FREQUENCY	PERCENTAGES
Preaching	10	100%
Teaching	9	90%
Counseling	8	80%



Evangelism	10	100%
Visitation	7	70%
Serving and loving	6	60 %
Hospitality	4	40 %
Guarding and guiding	2	20%

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During the interview, all ten (10) ministers, representing a hundred percent (100%), indicated preaching and evangelism as their current pastoral leadership practice. Nine of them indicated teaching as their leadership practice. Eight mentioned counseling, seven also indicated visitation, six indicated serving and loving, four mention hospitality, while two indicated guarding and guiding as their common leadership practice.

Lay leaders were also asked to describe the current leadership practices of their pastors in order to gain a more complete picture of pastoral leadership practices in the local churches. Table 4.4 shows the responses of the lay leaders about the current pastoral leadership practices in churches in the Nkawkaw Diocese of the Methodist Church Ghana.

**Table 4.4. Lay leaders' responses to current pastoral leadership practices in the local churches**

PRESPONSES	FREQUENCY	PERCENTAGES
Preaching	120	100 %
Teaching	89	74.17 %
Counseling	45	37.50 %
Evangelism	96	80.00 %
Visitation	78	65 % %
Guarding and guiding	6	5%
Hospitality	56	46.67 %
Serving and caring	88	73.33 %

A total number of lay leaders one hundred and twenty (120) responded to this question. All the lay leaders responded that their pastor practice preaching. Ninety-six of them, representing 80 percent, indicated evangelism while eighty-nine, representing 74.1 percent, indicated teaching as pastoral leadership practices of their pastors. Eighty-eight lay leaders, representing 73.33 percent, indicated serving and loving, seventy-eight leaders, representing 65 percent, indicated visitation while fifty-six lay leaders, representing 46.67 % indicated hospitality. Forty-five lay leaders, representing 37.50 percent, considered counseling, and six, representing 5 percent, considered guarding and guiding as pastoral leadership practices of their ministers.

Comparing the responses of the ministers and the lay leaders brings a disparity to the fore. Lay leaders provided a different perspective of pastoral leadership practices in

the local church. While almost all the ministers except one responded that they practice teaching, sixty-five lay leaders indicated that their ministers practice teaching. The entire ministers indicated that they practice evangelism but the responses from the lay leaders show that only 40 lay leaders believe their ministers are actually practicing evangelism. Eight ministers responded that they engaged in counseling, while only forty-five indicated their pastors actually practice counseling. Seven ministers indicated that they practiced visitation but only thirty-five lay leaders indicated their pastors do practice visitation.

### **Research Question #2: Evidence of Description**

What leadership practices in churches in the Nkawkaw Diocese of the Methodist Church Ghana relate to church growth?

Ministers of God exhibit different kinds of leadership practices. An effective pastoral leadership practice enhances church growth. I needed to find out among the different leadership practices in the Diocese the ones that related to church growth. The data was collected using interviews and questionnaires. Ten pastors and one hundred and twenty lay leaders were selected for the interview through personal interviews of pastors (PIP) and the leadership practice questionnaire (LPQ). Pastors were given the PIP, which contained open-ended questions about their leadership practices that related to church growth. The one hundred and twenty selected lay leaders in the church were given the LPQ, which contained open-ended questions to answer. Table 4.5 indicates the responses of pastors about the pastoral leadership practices in the diocese that related to church growth in the local churches.

**Table 4.5. Responses of Ministers to Pastoral Leadership Practices that Related to Church Growth in the Local Churches**

RESPONSES	FREQUENCY	PERCENTAGE
Preaching	9	90%
Evangelism	8	80%
Visitation	4	40%
Guarding and guiding	2	20%
Serving and loving	6	60 %
Counseling	4	40%
Teaching	9	90%
Good Human Relation	1	10%

Ten ministers responded to this question. Out of the ten ministers interviewed, nine considered preaching and teaching as pastoral leadership practices that related to church growth. Eight indicated evangelism, six considered serving and loving others, and five also indicated preaching as the leadership practice that relate to church growth. Four ministers considered visitation, counseling, and hospitality as practices relating to church growth while two indicated guarding and guiding. Table 4.6 gives the responses of lay leaders in the local churches to pastoral leadership practices that related to church growth.

**Table 4.6. Responses of Lay Leaders to Practices Related to Church Growth in Local Churches**

RESPONSES	FREQUENCY	PERCENTAGES
Preaching	51	42.50 %
Evangelism	98	81.17 %
Visitation	78	65.00 %
Guarding and guiding	13	10.83 %
Serving and loving	87	72.50 %
Counseling	34	28.33 %
Hospitality	56	46.67 %
Teaching	89	74.17 %
Good Human Relation	73	60.83 %

Out of the target population of one hundred and twenty lay leaders, ninety-eight of them, representing 81.17 percent, expressed that evangelism related to church growth; eighty-nine, representing 74.17 percent, considered teaching; eighty-seven, representing 72.50 percent, indicated serving and loving; and seventy-eight, representing 65.00 percent, indicated visitation as relating to church growth. Seventy-three leaders of the population, representing 60.83 percent, considered good human relation as relating to church growth; fifty-six, representing 46.67 percent, indicated hospitality; while fifty-one, representing 42.50 percent, indicated preaching. Furthermore, thirty-four leaders of

the target group considered counseling, while thirteen of them indicated guarding and guiding.

The data in the Tables 4.5 and 4.6 only indicate what practices pastors and lay leaders considered to be related to church growth. Their responses were sorted and compared to membership records, number of baptisms and confirmations, and new members received per year to get the common leadership practices that related to church growth in the Diocese. Table 4.7 compares their responses to quantitative data on actual growth in order to make a determination regarding which practices are related to church growth.

**Table 4.7. Comparison of Responses of Ministers and Lay Leaders to Pastoral Leadership Practices Related to Church Growth in the Local Churches with Quantitative Data**

Category	Responses	Frequency		Percentages		Membership Per Year			Weekly Attendance per Year.	Baptism and Confirmation
		Pastors	Lay Leaders	Pastors	Lay Leaders	Prev.	current	New		

**Church  
A**

Preaching	1	2	100 %	16.66 %	460	380	14	180	14
Evangelism	0	5	0 %	41.66 %					
Visitation	0	0	0 %	0 %					
Guarding and Guiding	1	4	100 %	33.33 %					

<b>Church B</b>	Serving and Loving others	0	0	0 %	0 %					
	Counseling	1	0	100 %	0 %					
	Teaching	0	5	0 %	41.66 %					
	Good Human Relation	0	0	0%	0 %					
	Preaching	1	3	100 %	25 %	265	263	2	90	9
	Evangelism	1	10	100 %	83.33 %					
	Visitation	0	9	100 %	75 %					
	Guarding and Guiding	0	0	0 %	0 %					
	Serving & Loving others	1	7	100 %	58.33 %					
	Counseling	0	0	0 %	8.33 %					
<b>Church C</b>	Teaching	1	9	100 %	75 %					
	Good Human Relation	0	6	100 %	50 %					
	Preaching	1	2	100 %	16.66 %	250	213	95	36	11
	Evangelism	0	7	0 %	58.33 %					
	Visitation	0	9	0 %	75 %					
	Guarding and Guiding	1	5	100 %	41.66 %					
	Serving and Loving others	0	5	0 %	41.66 %					
	Counseling	0	0	0 %	0 %					
	Teaching	1	6	100 %	50 %					
	Good Human Relation	0	3	0 %	25 %					
<b>Church D</b>	Preaching	1	6	100 %	50 %	89	91	2	49	1
	Evangelism	1	12	100 %	100 %					

<b>Church E</b>	Visitation	1	10	100 %	83.33 %					
	Guarding and Guiding	0	0	0 %	0 %					
	Serving and Loving others	1	12	100 %	100 %					
	Counseling	1	6	100 %	50 %					
	Teaching	1	12	100 %	100 %					
	Good Human Relation	0	12	0 %	100 %					
	Preaching	1	9	100 %	75 %	75	80	5	0	5
	Evangelis m	1	12	100 %	100 %					
	Visitation	1	10	100 %	83.33 %					
	Guarding and Guiding	0	0	0 %	0 %					
<b>Church F</b>	Serving and Loving others	1	12	100 %	100 %					
	Counseling	1	8	100 %	66.66 %					
	Teaching	1	12	100 %	100 %					
	Good Human Relation	0	10	0 %	83.33 %					
	Preaching	0	1	0 %	8.33 %	82	75	0	35	0
	Evangelis m	1	6	100 %	50 %					
	Visitation	0	3	0 %	25 %					
	Guarding and Guiding	0	0	0 %	0 %					
	Serving and Loving others	0	4	0 %	33.33 %					
	Counseling	0	0	0 %	0 %					
	Teaching	1	6	100 %	0 %					
	Good Human Relation	0	4	0 %	33.33 %					



**Church  
G**

Preaching	1	10	0 %	83.33 %	45	51	6	35	5
Evangelis m	1	12	100 %	100 %					
Visitation	0	12	0 %	100 %					
Guarding and Guiding	0	4	0 %	33.33 %					
Serving and Loving others	1	12	100 %	100 %					
Counseling	1	4	100 %	33.33 %					
Teaching	1	10	100 %	83.33 %					
Good Human Relation	0	11	0 %	91.66 %					

**Church  
H**

Preaching	1	0	100 %	0 %	66	41	30	5	0
Evangelis m	1	10	0 %	83.33 %					
Visitation	0	3	0 %	25 %					
Guarding and Guiding	0	0	0 %	0 %					
Serving and Loving others	0	11	100 %	91.66 %					
Counseling	0	0	0 %	0 %					
Teaching	1	5	100 %	41.66 %					
Good Human Relation	0	4	0 %	33.33 %					

**Church  
I**

Preaching	1	8	100 %	66.66 %	83	87	4	56	9
Evangelis m	1	12	100 %	100 %					
Visitation	1	12	100 %	100 %					
Guarding and Guiding	0	0	0 %	0%					
Serving and Loving others	1	12	100 %	100 %					
Counseling	1	6	100 %	50 %					

<b>Church J</b>	Teaching	1	12	100 %	100 %					
	Good Human Relation	0	11	0 %	91.66 %					
	Preaching	1	10	100 %	83.33 %	51	60	9	40	7
	Evangelis m	1	12	100 %	100 %					
	Visitation	1	12	100 %	100 %					
	Guarding and Guiding	0	0	0 %	0 %					
	Serving and Loving others	1	12	100 %	100 %					
	Counseling	1	8	100 %	66.66 %					
	Teaching	1	12	100 %	100 %					
	Good Human Relation	1	12	100 %	100 %					

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The table shows that preaching, evangelism, visitation, and guarding and guiding were the leadership practices mentioned by the pastors and the lay leaders. The rest were serving and loving, counseling, teaching, and good human relation. Nine out of the ten ministers who responded to the questions mentioned preaching and teaching as being related to church growth, while eighty-nine and fifty-one lay leaders indicated teaching and preaching respectively. Eight of the ministers indicated evangelism while ninety-eight lay leaders indicated the same. Seven ministers and eighty-seven lay leaders responded for serving and loving, four ministers indicated visitation and counseling,

while seventy-eight and thirty-four lay leaders indicated visitation and counseling respectively. Two ministers and thirteen lay leaders indicated guarding and guiding while one minister and seventy-three lay leaders indicated human relation.

This data was compared with the previous and current members, average weekly attendance, baptism and confirmation, and the new members of churches to determine which of the practices related to church growth in the diocese. Each church represented one of the three categories for the sample, based upon average weekly worship attendance. They represented small, mid-sized, and large churches in the Diocese. The table reveals that five churches had increases in church growth while the other five churches had decreases. Church J had a growth rate of 17.64 percent, Church G had 13.33 percent growth, Church E had 6.66 percent, Church I had a growth of 4.60 percent while Church D had 2.25 percent. The other five churches that experienced decline were churches A, B, C, F, and H. Church H had a decline rate of 37.88 percent, Church A had 17.39 percent, Church C had 14.80 percent, Church F had 8.54 percent, while Church B had 0.75.

The table after the comparative analysis of the perceived pastoral leadership practices relating to church growth and the quantitative data of the various churches in the sample, clearly shows that preaching, evangelism, visitation, serving and loving, counseling, hospitality, and teaching actually related to church growth in five local churches but not all the ten in the sample. All the five churches that had growth had their ministers mention these practices as relating to church growth in their churches. All the sixty lay leaders in the sample indicated serving and loving; fifty-six indicated teaching, evangelism, and hospitality. Fifty-two considered visitation, forty-one indicated

counseling, and thirty-nine mentioned preaching. On the other hand, ministers in the five churches with decline mentioned evangelism, preaching, guarding and guiding, serving and loving, counseling, and teaching as practices relating to church growth in their churches. Three of them mentioned evangelism and teaching, four indicated preaching, two mentioned guarding and guiding and counseling, while one mentioned serving and loving. None of them indicated visitation and hospitality. These were confirmed by their lay leaders. Out of the sample population of sixty, thirty-six mentioned evangelism, four indicated preaching, nine considered guarding and guiding, twenty-nine indicated serving and loving, two indicated counseling, and twenty-seven mentioned teaching. However, even though ministers and lay leaders in these churches indicated (according to Tables 4.3 and 4.4) that their ministers engaged in these practices and had mentioned that these practices (according to Tables 4.5 and 4.6) relate to church growth, the comparative analysis revealed that no church growth occurred in these churches. Ministers and lay leaders of churches that experienced declines indicated (according to Tables 4.5 and 4.6) that they engaged in preaching, evangelism, visitation, counseling, and teaching; however, these practices actually did not result in quantitative growth in their churches.

### **Research Question #3: Description of Evidence**

What leadership practices do pastors and lay people identify as having a positive impact on church growth?

Good and effective pastoral leadership practices have positive impacts on the growth of the church. This question seeks to find out the most effective leadership practice that has greatly improved church growth in the Diocese. After considering the pastoral leadership practices and those that related to church growth in the Diocese, the

final question was to find out the leadership practices that have greatly impacted church growth in the church. I needed to find out the pastoral leadership practices that respondents identified as having impacted positively on church growth in the church in order to recommend it to the pastors to help them grow their local churches. In order to achieve this aim, ministers were asked to respond to a specific question in the PIP on pastoral leadership practices that positively impacted church growth in their local churches. The question was, “What pastoral leadership practice do you consider as having positive impact on church growth in your local church?” Table 4.8 reveals the pastoral leadership practices that the ministers believed to have positively impacted church growth in their local churches.

**Table 4.8. Responses of ministers to practices that greatly impacted on church growth**

RESPONSES	FREQUENCY	PERCENTAGE
Preaching	9	90%
Visitation	4	40%
Evangelism	10	100%
Teaching	9	90%
Hospitality	4	40%
Counseling	6	60%
Singing of hymns	2	20%
Serving and loving	6	60 %

A total of ten ministers responded to this question and all of them indicated evangelism as having impacted their churches greatly. Nine considered teaching and preaching, while six indicated counseling and serving and loving as leadership practices that have positively impacted church growth in their churches. Four indicated hospitality and visitation, and two indicated singing of hymns as the leadership practices that have positively impacted church growth.

Lay leaders were asked one specific open-ended question on the LPQ in order to gain a complete understanding of pastoral leadership practices that they considered have had greater impact on church growth. The question was, “Which pastoral leadership practices have positively impacted church growth in your local church?” Table 4.9 displays the responses of lay leaders concerning leadership practices they considered to have greatly impacted church growth in their local churches.

**Table 4.9. Responses of lay leaders on practices that greatly impacted on church growth**

RESPONSES	FREQUENCY	PERCENTAGE
Preaching	49	40.8%
Visitation	71	51.17%
Evangelism	92	76.67%
Teaching	83	69.17%

Hospitality	56	46.67%
Counseling	43	35.80%
Singing of hymns	23	19.17%
Serving and loving	90	75.00%

Out of the target population of one hundred and twenty lay leaders, ninety-two of them, representing 76.67 %, expressed that evangelism positively impacted church growth. Ninety, representing 75%, indicated serving and loving. Eighty-three, representing 69.17%, considered teaching; seventy-one, representing 51.17 %, indicated visitation; and fifty-six, representing 46.67 %, indicated hospitality as having positively impacted church growth. Forty-three leaders of the population, representing 35.80 %, considered counseling while twenty-three, representing 19.17 %, indicated singing of hymns as leadership practices having positively impacted church growth in their local churches.

In order to determine the accuracy of their responses, their perceptions were compared with the church membership, average weekly attendance, baptism and confirmation, and new members of the various churches in the sample. The comparison helped the researcher to make a determination regarding which practices greatly impacted church growth. Table 4.10 compares the responses of minister and lay leaders with the church membership, weekly church attendance, baptism and confirmations, and new members.

**Table 4.10. Comparison of Responses of Ministers and Lay Leaders to Pastoral Leadership Practices that Greatly Impacted Church Growth in the Local Churches with Quantitative Data**

Category	Responses	Frequency		Percentage s		Membership Per Year			Weekly Attendance	Baptism and Confirmation
		Pastors	Lay Leaders	Pastors	Lay Leaders	Prev.	Current	New		
<b>Church A</b>	Preaching	1	2	100 %	16.3 %	460	380	14	180	14
	Evangelism	1	3	100 %	25 %					
	Visitation	0	0	0 %	0 %					
	Singing of Hymns	0	5	0%	41.6 %					
	Serving and Loving others	0	0	0 %	0 %					
	Counseling	0	1	0 %	8.33 %					
	Hospitality Teaching	0	0	0 %	0 %					
		0	5	0 %	41.6 %					
	Good Human Relation	0	0	0%	0 %					
<b>Church B</b>	Preaching	1	4	100 %	33.3 %	265	263	2	90	9
	Evangelism	1	10	100 %	83.3 %					
	Visitation	0	8	0 %	66.6 %					
	Singing of Hymns	0	0	0 %	0 %					
	Serving and Loving others	1	2	100 %	16.6 %					
	Counseling	1	1	100 %	8.33 %					
	Hospitality	0	0	0 %	0 %					



<b>Church C</b>	Teaching	1	6	100 %	66.6 6 %					
	Good Human Relation	0	10	100 %	83.3 3 %					
	Preaching	1	2	100 %	16.6 6 %	250	213	11	95	36
	Evangelis m	1	3	100 %	25 %					
	Visitation	0	7	0 %	75 %					
	Singing of Hymns	0	0	0 %	0 %					
	Serving and Loving others	0	12	0 %	100 %					
	Counseling	0	0	0 %	0 %					
	Hospitality	0	0	0 %	0 %					
	Teaching	1	9	100 %	75 %					
<b>Church D</b>	Good Human Relation	0	12	0 %	100 %					
	Preaching	1	6	100 %	50 %	89	91	2	49	1
	Evangelis m	1	10	100 %	83.3 3 %					
	Visitation	0	10	0 %	58.3 3 %					
	Singing of Hymns	1	4	100 %	33.3 %					
	Serving and Loving others	1	12	100 %	100 %					
	Counseling	1	7	100 %	58.3 3 %					
	Hospitality	0	10	0 %	83.3 3 %					
	Teaching	1	12	100 %	100 %					
	Good Human Relation	0	5	0 %	41.6 6 %					
<b>Church E</b>	Preaching	1	6	100 %	50 %	75	80	5	50	0

<b>Church F</b>	Evangelis m	1	12	100 %	100 %	82	75	0	35	0
	Visitation	1	10	100 %	83.3 3 %					
	Singing of Hymns	0	3	0 %	25 % %					
	Serving and Loving others	1	12	100 %	100 %					
	Counseling	1	9	100 %	75 %					
	Hospitality	1	10	100 %	83.3 3 %					
	Teaching	1	10	100 %	83.3 3 %					
	Good Human Relation	0	7	0 %	58.3 3 %					
	Preaching	0	1	0 %	8.33 %					
	Evangelis m	1	10	100 %	83.3 3 %					
	Visitation	0	2	0 %	16.6 6 %					
	Singing of Hymns	0	0	0 %	0 %					
	Serving and Loving others	0	4	100 %	33.3 3 %					
<b>Church G</b>	Counseling	0	0	0 %	0 %	45	51	6	35	5
	Hospitality	0	0	0 %	0 %					
	Teaching	1	6	100 %	50 %					
	Good Human Relation	0	7	0 %	58.3 3 %					
	Preaching	1	10	100 %	83.3 3 %					
	Evangelis m	1	11	100 %	91.6 6 %					
	Visitation	1	11	100 %	91.6 6 %					
	Singing of Hymns	0	4	0 %	33.3 3 %					
	Serving and Loving others	1	12	100 %	100 %					
	Counseling	1	8	100 %	66.6 6 %					

<b>Church H</b>	Hospitality	1	12	100 %	100 %					
	Teaching	1	10	100 %	83.3 3 %					
	Good Human Relation	0	0	0 %	0%					
	Preaching	1	1	100 %	8.33 %	66	41	0	30	5
	Evangelis m	1	10	100 %	83.3 3 %					
	Visitation	0	2	0 %	16.6 6 %					
	Singing of Hymns	0	0	0 %	0 %					
	Serving and Loving others	0	11	100 %	91.6 6 %					
	Counseling	0	0	0 %	0 %					
	Hospitality	0	0	0 %	0 %					
<b>Church I</b>	Teaching	1	1	100 %	8.33 %					
	Good Human Relation	0	4	0 %	33.3 3 %					
	Preaching	1	7	100 %	58.3 3 %	83	87	4	56	9
	Evangelis m	1	11	100 %	91.6 6 %					
	Visitation	1	10	100 %	83.3 3%					
	Singing of Hymns	0	0	0 %	0%					
	Serving and Loving others	1	12	100 %	100 %					
	Counseling	1	8	100 %	66.6 6 %					
	Hospitality	1	12	100 %	100 %					
	Teaching	1	12	100 %	100 %					
<b>Church J</b>	Good Human Relation	0	8	0 %	66.6 6 %					
	Preaching	1	10	100 %	83.3 3 %	51	60	9	40	7

Evangelism	1	12	100 %	100 %
Visitation	1	11	100 %	91.6 %
Singing of Hymns	1	7	100 %	58.3 %
Serving and Loving others	1	12	100 %	100 %
Counseling	1	9	100 %	75 %
Hospitality	1	12	100 %	100 %
Teaching	1	12	100 %	100 %
Good Human Relation	1	11	100 %	91.6 %

Table 4.10 indicates that serving and loving, evangelism, teaching, hospitality, visitation, counseling, hospitality, and preaching were the pastoral leadership practices that positively impacted church growth in five churches, namely churches D, E, G, I, and J. All the ministers in these five churches indicated that serving and loving, evangelism, teaching, counseling, and preaching positively impacted church growth in their churches while four considered hospitality and visitation. All the lay leaders in these five churches also indicated serving and loving, fifty-six indicated evangelism, teaching, and hospitality. Forty-one considered counseling, and thirty-nine indicated preaching.

On the other hand, ministers in the other five churches that experienced declines mentioned evangelism, preaching, serving and loving, counseling, and teaching as practices that greatly impacted church growth in their churches. Three of them mentioned evangelism and teaching, four indicated preaching, one considered serving and loving, and counseling, while three indicated teaching. None of them indicated hospitality and visitation. Out of the sample population of sixty lay leaders, thirty-six, mentioned evangelism, twenty-nine indicated serving and loving, twenty-seven indicated teaching,

ten indicated preaching, and two indicated counseling. However, even though ministers in these churches indicated (according to Table 4.8) that these practices greatly impacted church growth, the comparative analysis revealed that no church growth occurred in these churches.

One distinguishing feature of churches that grew was that all the ministers performed serving and loving as their pastoral leadership practice and was confirmed by all their lay leaders that this practice related to church growth in the churches. Furthermore, four out of five ministers in churches with growth engaged in visitation and hospitality. On the other hand, in churches that experienced decline, even though twenty-nine lay leaders mentioned serving and loving as relating to church growth, only one minister actually practiced it. Additionally, none of the ministers in churches with decline in growth performed visitation and hospitality as their leadership practices. This suggests that ministers who actually served their members and the communities with genuine love had their churches grow while ministers who failed to serve their members and communities with genuine love experienced decline.

### **Summary of Major Findings**

In this chapter, the researcher has merely reported the results of my survey of ministers and lay leaders in churches in the Nkawkaw Diocese of the Methodist Church Ghana. Quite a lot of statistical data has been analyzed and systematized. The next chapter draws together my data and deduces possible dynamics of pastoral leadership practices in churches in the Nkawkaw Diocese of the Methodist Church Ghana for consideration. The findings from this research project may help Bishops, Superintendent Ministers, Circuit Ministers, and Lay Leaders transform existing approaches to pastoral

leadership practices so that the local churches can grow both qualitatively and quantitatively. The research revealed what is actually occurring in local churches in terms of pastoral leadership practices on church growth in local churches. The major findings include the following:

1. Ministers and lay leaders of churches in Nkawkaw Diocese agreed that ministers regularly perform preaching, teaching, counseling, evangelism, serving and loving, visitation, guarding and guiding, and hospitality as their pastoral leadership practices.
2. Pastoral leadership practices that related to church growth in local churches that experienced growth were serving and loving, visitation, and hospitality.
3. Ministers and lay leaders in churches that experienced declines indicated that evangelism, preaching, counseling, and teaching were leadership practices that related to church growth, but the comparative analysis of their responses with the quantitative data actually revealed that these practices did not result in growth in their churches.
4. An essential link exists between effective pastoral leadership practices and church growth. Churches whose ministers performed more effective practices that related to church growth such as serving and loving, visitation, and hospitality had their churches grow while ministers who did not performed these practices did not grow.

5. Ministers who actually served their members and communities with genuine love had their churches grow while ministers who failed to serve their members and communities with genuine love had churches that declined.

## **CHAPTER 5**

### **LEARNING REPORT FOR THE PROJECT**

#### **Overview of the Chapter**

God has given the Church a responsibility to go and make disciples of all nations (Matt. 28:18-19). However, this task cannot be accomplished without effective pastoral leadership practices. In order to move people towards the fulfillment of this mission, the church's pastoral leadership must be strong. Pastoral leadership is the key to success in the ministry of the church, but it is only when pastors understand leadership in the light of God's calling on their lives will they be equipped to lead effectively. Ministers are called to lead in everything they do, and everything they do may be called leadership. Ministers who think of the leadership role as primary must learn to lead through all other activities as well. Leading, while distinct from preaching and teaching, counseling and administrating, and so on, should not be disconnected from these pastoral practices. In order to know the pastoral leadership practices that enhanced church growth, I needed to know how pastors in the Diocese have been practicing pastoral leadership in the local churches. The findings of this dissertation were based on the information collected through the personal interview of pastors (PIP) and leadership practice questionnaire (LPQ). Then by comparing churches, I was able to make some recommendations to improve the current situation. The purpose of this project was to explore the effects of pastoral leadership practice on church growth in churches in the Nkawkaw Diocese of the Methodist Church Ghana. The researcher wished to provide pastors with information about leadership practices that will help them grow their churches.



## **Major Findings**

### **Different Pastoral Leadership Practices**

A number of pastoral practices seem to arise from the collected data of the personal interview of pastors (PIP) and leadership practice questionnaire (LPQ) surveys on pastoral leadership practice in the Nkawkaw Diocese of the Methodist Church Ghana. These practices can be reduced to nine critical areas. Six of these practices—namely, preaching, evangelism, guarding and guiding, counseling, teaching and good human relation—were performed by all the ten local churches in the sample. In addition, three major practices—namely, serving and loving, visitation and hospitality—were practiced in five local churches that experienced church growth.

### **Leadership Practices Performed by All Ministers**

#### ***Preaching***

According to Winston C. Reyes, effective biblical preaching is a ministry skill that every pastor should possess. The pastors whom people respect and follow are those who are able to preach effectively (1). In order for churches to grow numerically and be healthy, the preaching ministry must be a priority. If a pastor is able to articulate clearly the message of the Word of God and meets the needs of the congregation, the church in which he is ministering will inevitably grow. Reyes posits that effective preaching includes a sermon based on sound biblical exegesis delivered in an engaging way so that it brings transformation to the lives of the people (102). From this definition we can identify three vital ingredients of effective preaching: exegesis, engaging presentation, and life transformation.

### ***Biblical Exegesis***

According to Bryan Chapell, exegesis is the process by which preachers discover the precise definitions, grammatical distinctions, and literary character of the words and phrases in a text (92). The preacher must put the passage under consideration into its proper context for listeners to know what really happened at that time. Chapell believes that to know what a passage means, we have to know what its words mean and how they are used (92). An accurate Bible exegesis helps the preacher to correctly interpret and apply the Scriptures. Our listeners need to know how God worked through his people at the time, how they responded to him, and the outcome. A clear understanding of the context of the passage is very crucial when crafting a prophetic sermon. A prophetic sermon that does not do proper exegesis will deny listeners the opportunity to know, understand, and appreciate the happenings at the time.

### ***Engaging presentation***

Chapell posits that discovering wonderful truths about a biblical text does not automatically equip a preacher to present them (104). Ministers need to be trained further on how to make engaging presentations of their sermons. Too much information, too much complexity, or too little organization can lead to confusion among listeners and paralysis in the preacher (104). Receiving the Word from God is one thing, and delivering it is another. A sermon well prepared but poorly delivered or presented will lose its efficacy. Regardless of our intentions or abilities, our sermons will have introductions, conclusions, and transitions (217-18). In crafting a sermon, the preacher should have a captivating introduction that will arouse the listeners' attention. An introduction should present listeners with an arresting thought that draws them away from

apathy or competing interests and makes them say, “Hey! I need to hear this” (219).

Preachers address an audience that comes to church with clickers in their heads (Galli and Larson 9). A lot of things compete with the attention of listeners. Therefore, if the introduction to a sermon is not interesting, the preacher will lose his/her listeners. The opening of our prophetic sermons should be delivered with the aim of getting the attention of listeners.

Not only is the introduction important, but the presentation of the main message is as well. In presenting sermons, clarity is paramount. The message should be clear enough for listeners to understand. An ambiguous sermon will lose its purpose and direction. Communication only takes place when parties understand each other. Sermons that will bring church growth should have a conclusion. A message that starts with a gripping introduction should end with an even more purposeful conclusion (233-34). Conclusion is a very important part of a sermon because it normally sums up the sermon for easy assimilation and accommodation. In a conclusion, a preacher summons previous thoughts and present emotions and then exhorts the congregation to act in accord with the thrust of the message (235). A good conclusion makes sermons better while a bad conclusion can distort a good message. Therefore one should be careful how he/she concludes his/her message.

### ***Life Transformation***

For local churches to experience growth, ministers need to preach sermons that Christ can use to bring transformation to the lives of the people. Life transformation should be an end goal of what preachers need to accomplish as a result of their preaching. One other important process in crafting sermons that will effectively address the needs of

a congregation is the application. Preaching should bring transformation into the lives of listeners and this can be achieved through application. According to Chapell, application focuses the impact of an entire sermon on the transformation(s) God requires in his people as a consequence of his Word (214). Without the application, a sermon becomes a mere passing on of information to listeners. Before a sermon ends, listeners should be challenged to do something. Listeners should be challenged to renew their minds so that they may discern and approve the good, acceptable, and perfect will of God (Rom. 12:2). Preaching should lead listeners to a changed attitude that will lead to a Christ-centered lifestyle and church growth.

For preaching to be effective, preachers should spend more time in prayer. The power to deliver the sermon, convict and convert listeners comes through the power of the Holy Spirit. Through prayer, the Holy Spirit comes to empower the preacher and sets listeners free from disobedience. According to Chapell preaching accomplishes its spiritual purposes not because of the skills or the wisdom of a preacher, but because of the power of the Scripture proclaimed (1 Cor. 2:4-5). He believes that God infuses his Word with his own spiritual power (4). The power for preaching and in preaching is inherent in the Word. The pastors whom people respect and follow are those who are able to preach effectively. This effectiveness cannot be achieved with learning but reliance on the Holy Spirit through prayer.

### ***Evangelism***

God expects us to go out and make disciples of all nations. The evangelistic mandate is the mission to seek and find lost men and women who are alienated from God by sin. It involves bringing the gospel to people so that they may profess faith in Jesus

Christ. Churches that want to grow are concerned about and engaged with people outside the church. Missional churches recognize their own community as a fertile mission field. Malphurs believes that community is vital to the life of the church (121). If the church relates well with the members in the community, more people will attend the church. Far too many of our established evangelical churches are inward focused and unacquainted with their communities, and their communities are unaware of them (121). Churches must take the initiative to reach people in their communities who are far from God and introduce them to the Father.

The mission of Christians must be the mission of Jesus: “to seek and save what was lost” (Luke 19:10). Missional churches make reaching the lost their top priority. Churches that want to grow believe evangelism is the work of the entire people of God, not just the work of ordained clergy or certain church leaders. These churches view their members as ministers and missionaries, and therefore, every member has a ministry of evangelism and service. Steve Addison has observed that once key leaders are on board with direction, training in making disciples has to be rolled out for as many people as possible (141-42). The effectiveness of a church’s mission largely depends on its ability to mobilize and train its people in doing God’s work in the world. According to Mike Breen, a kingdom movement is a community of disciples who passionately seek the expansion of God’s reign here on earth through the reproduction of disciples, seeking the transformation of the places they inhabit (iii). Churches need to train people to be passionate about the expansion of God’s kingdom. Breen has further noted that we need to be disciples before we become missionaries (27). It takes conscious effort to develop disciples. According to Sanders, our Lord devoted the greater part of his three years of

ministry to molding the characters and spirits of his disciples (150). We simply do not get a discipling culture unless someone takes the responsibility to lead it (Breen 21). Leaders sow the seeds of multiplication by discipling and training people as leaders (Mike 22). Equipping Christians for evangelism is essential, because unless Christians are trained and supported for it, our evangelism is likely to have little positive effect toward God's mission.

### ***Guarding and guiding***

The Bible clearly speaks of pastors as guardians of the flock of God. The word Paul uses in Acts 20:28, typically translated “watch over” or “pay careful attention to,” can also just as faithfully be translated as “guard.” Flocks of the Lord's sheep have been trusted to pastors, and guarding them is their duty. Christians hear Paul urging this on Titus in chapter 1 of that epistle; we hear the Lord Jesus defining the work of a shepherd as one who does not flee in the face of danger, but stays on to guard the flock (John 10:12-13). Peter's words to the shepherds of those churches in Asia Minor also carry the implication of guardianship over the flocks of the Lord. A pastoral leader is entrusted by God with the responsibility of guarding not only his own life, but also the life of the flock. His mission is not only as an overseer, but he is also protector of God's flock. The pastoral leader has to be in constant watch over the spiritual welfare of the flock. There are spiritual dangers all around, as Paul warned about the savage wolf and roaring lions that surround the flock everywhere and every day. The pastor cannot afford to neglect his sheep for one moment. He must guard the purity of the doctrine of the church, so that no heresy will creep into the church unaware. He must guard the teaching of the church, so that the flock will not be poisoned by unsound doctrine. He must warn the people about

the dangers of moral temptations of the day, so that they may live a pure and holy life to glorify God.

Guarding and guiding helps people to choose between different ways of thinking. It also means helping people grow in their moral and spiritual understanding, and to apply this understanding to different aspect of their lives. Without proper guidance, members of local churches will be deceived.

### *Counseling*

According to H. Taylor, pastoral counseling involves healing people by: helping them to become whole both physically and in their personal relationships, sustaining people in times of difficulty, frustration, and sorrow: guiding people as they clarify their thinking and decide on the way to live in difficult situations: reconciling people by challenging them to face the weakness and guilt of their broken relationships and find reconciliation and restoration both with God and with other people (72). People come to church with a myriad of problems and challenges and the minister has a responsibility to offer help to these people. Paul D. Meier et al., posit that Christian counseling utilizes a variety of therapeutic approaches, as is true of secular psychology and psychiatry (313). In the course of counseling, the minister applies many of the tools of traditional psychotherapy offered by the secular professionals, but supports those counseling methods with theology, faith, traditional knowledge, and the additional resources available within faith-based communities.

In spite of a basic unity derived from their oneness in Christ and their acceptance of the Bible as an absolute standard, Christian counselors differ in personality, the training they have received, their experience, the setting in which they practice, and the

kinds of counselees who come to them for help (Meier et al. 313). Basically, a counselor performs three functions. These are the three integral components of effective counseling.

*Listening to the counselee*

Simply talking to another person often relieves problems. People come to the minister with their problems and they expect the minister to listen to them. This involves more than giving passive or half-hearted attention to the words that come from another person. According to Gary R. Collins, effective listening is an active process. It involves:

Being able to set aside your own conflicts, biases, and preoccupations so you can concentrate on what the counselee is communicating.

Avoiding subtle verbal or nonverbal expressions of disapproval or judgment about what is being said, even when the content is offensive or shocking.

Using both your eye and your ears to detect messages that come from the tone of voices, pace of talking, ideas that are repeated, posture, gestures, facial expressions, and other clues apart from what the person is saying.

Hearing not only what the counselee says, but noticing what gets left out.

Noticing the counselee's physical characteristics and general appearance such as grooming and dress.

Waiting patiently through periods of silence or tears as the counselee summons enough courage to share something painful or pauses to collect his or her thoughts and regain composure.

Looking at the counselee as he or she speaks, but without either staring or letting our eyes wander around the room.



Realizing that you can accept the counselee, even though you may not condone his or her actions, values, or beliefs. Sometimes, it can be helpful to imagine yourself in the counselee's situation and attempt to see things from his or her point of view. (68)

Ministers who engage in counseling should learn these listening skills to be effective. Friendship is built when one person listens to another and shows genuine concern (Meier et al. 313). Caring, although intangible, is readily sensed by people, particularly those with problems. They tend to gravitate toward those individuals who are warm, understanding, accepting, and personal—and who will listen to them (Meier et al. 313). When people see the minister as being empathetic, they tend to open up and share more information. Listening is the best way to express concern or caring.

*Helping people to gain insight*

Counseling attempts to provide encouragement and guidance for those who are facing losses, decisions, or disappointments. Counseling can stimulate growth and development. The key to counseling is to help a counselee gain insight. Once people gain insight into the true nature of their problem, much of the problem is resolved (315). People suffer from lack of knowledge (Hosea 4:6). For this reason, the counselors try as much as possible to help the counselees gain more insight into their problems and challenges, and allow them to make their own choices. A counselor can often help by maintaining a balance between focus on the past and attention to the present by clarifying the differences between feelings and behavior, and by using appropriate directive and nondirective techniques (315). The ultimate aim of counseling is to bring about a

voluntary change in the counselee. For this reason, the counselor provides helpful information to help achieve the desired change in the counselee.

### *Formulating a plan of action*

After serving as a good listener and guiding individuals in discerning the nature of their problems, a counselor should assist clients in formulating a specific plan to deal with those problems (Meier et al. 316). Even though the counselor provides the information, the final decision is made by the counselee. Proper counseling can help a local church to grow if done effectively.

### *Teaching*

A study of the patristic period clearly indicates that evangelism was hardly limited to proclamation. Considerable care was taken to ensure that people really understood the gospel and its ethical implications, and also to see that they were firmly grounded in the basic content and practices of the faith. Teaching, in the sense of catechesis, was a basic component of evangelism. God expects his followers to hold on to his teachings in order to know the truth (John 8:31-32). Ministers in local churches should teach their members about Christian doctrines and principles.

According to Samuel Waje Kunhiyop, at times we are guilty of carrying out only part of Jesus' Great Commission. We make and baptize converts, but then we neglect the words in Matthew 28:20 that speak of "teaching them to obey everything I have commanded you" (165). Effective teaching takes central place in nurturing the church to growth. Oyewole Olabanji Sarumi believes that teaching must be stratified and classified to fit the new people who must be taught the basics of faith, while those other members and the workforce must be taught service, membership, stewardship, doctrinal and

discipleship lessons to help them in their journey to maturity (195). If ministers want their churches to grow, then the practice of effective teaching should strongly be adhered to. The people will not grow in their spiritual life, without proper and balanced teaching.

### ***Good human relation***

A loving relationship with God is of first importance; and loving relationship with others is second. The entire Bible is all about these two important relationships. Jesus is the model minister and master leader. One of the foundational stones and distinguishing marks of his ministry was his obvious love for his people (Earley and Gutierrez 154)). Loving and relationship building are hallmarks of a true leader of God. Church ministry is not merely a matter of programs and planning. Ministers do not lead an organization. They lead individuals who are all unique, who are all highly valued by God, and their role as ministers is to help them become mature and complete in Christ. According to Wiersbe and Wiersbe, ministers cannot be effective in ministry without loving people (156). The pastoral leader must not fail in loving the people God has entrusted them to lead, feed, and protect. Love motivates the pastoral leaders to do all that they ought to do. If they love, they will guard, guide, provide, and give themselves for the sheep. Ministry in its purest sense is loving people. It is taking the love that Jesus has given us and passing it on to others (155). Only when pastoral leaders love their followers can they reflect the nature of Christ in them. Munroe postulates that leaders are friendly and openly invite people into their lives. They are not afraid to extend themselves to others because they are secure in themselves (194). Ministers are expected to build good relationships with the people they lead. True leaders really care about people with an unconditional attitude, and they always seek the potential within them. They attract

people because they express a spirit of acceptance; they withhold judgment, give the benefit of the doubt, and make people aware of their importance and value (195). They are complete when they are mature and they reach their full potential in God. Good relationships demonstrated among church members in loving and caring manifestations are still the most powerful tools for reaching others for Christ. Individuals will see Christ's character in a community that nurtures loving relationships to both believers and non-believers alike when lived as a priority and as a lifestyle.

### **Pastoral Leadership Practices that Related to Church Growth**

#### ***Serving and loving***

The biblical concept of the leader is that of a servant. In John 13:1-17, Jesus washes his disciples' feet. In explaining his actions, he says, "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet." Jesus both describes himself as a servant and his ministry as that of service. According to Malphurs in his book *Being a Leader*, Christian leaders are servants with the credibility and capabilities to influence people in a particular context to pursue their God-given direction (10). He believes that a biblical image that is most common and dominant for leaders is that of a servant. He states that many leaders in both Testaments were called or referred to themselves as servants. According to him, the greatest and clearest example of a servant leader is the Savior, Jesus Christ. Jesus, of course, was the perfect example of embracing and championing this servant leader approach:

Jesus called them together and said, "You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant,

and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matt. 20:25–28).

Clearly, Jesus is teaching a distinction between a style of leadership that is authoritative and one that is focused on serving others. Thus, for Malphurs, to understand servant leadership, we should study the life of Jesus (34). He explains that Jesus pauses at crucial times in the disciples’ ministry and training to teach them about biblical leadership, using himself as an example. He observes that, of the various leadership images available, Jesus chose to use the servant image to illustrate the concept (34). He mentions humility, service, focus on others, and love as distinguishing characteristics of servant leaders. Most of what makes us a servant leader is our attitude toward ourselves and others. A leader will always be a servant, but the difference between the leader and the worker is that the leader leads. They lead by giving guidance to others and helping them discover and attain their potential in service.

Something else is true: without love for the people we serve, ministry becomes drudgery (Malphurs 41). A cursory look through the Gospels makes clear that Jesus loved people. He loved the hurting and hopeless. When he saw the crowds, it broke his heart (Matt. 9:36). Jesus the great Shepherd loved his own and loved them to the end. Even at a time when Jesus was conscious of his death on the cross as the Passover Lamb, and also aware of the plans that Satan, through Judas, was making to kill him, Jesus demonstrated love and not hatred. Love is the one ingredient that can melt the hardened heart, mend the wounded heart, and warm the cold-hearted. Love is the only gift that Paul encourages

Christians to pursue. Pastoral leaders do not lead with an iron fist, but with tender loving care. People go where they can feel love. God's love attracts many to come to him.

### ***Visitation***

Pastoral home visitation as the primary pastoral care method allows the pastor to effectively shepherd the flock, exercise godly oversight, and equip the saints for their work of service. The ministry of personal visitation is divinely demonstrated when God visits Abraham, calling him to become the father of many nations (Gen. 12:1-3). The practice of personal home visitation by a religious leader is seen in the ministry of Elisha, the prophet, when he visits the home of "a certain woman of the wives of the sons of the prophets" (2 Kings 4:1), restores her financial fortune and prevents her sons from being taken into slavery.

Pastoral home visitation, done by the pastor or lay persons with pastoral gifts, is important to local church ministry. Visitation is an effective tool for the pastor's use in shepherding the flock, exercising oversight, and equipping the saints. Visitation is important as a ministry expression for individual believers; it provides opportunity for every member and attender to receive personal ministry in the privacy of their own homes. It provides opportunity for pastors, lay leaders, and parishioners to increase in their spiritual well-being. Participation, however, does not guarantee such growth. Every Christian is ultimately responsible for his or her own well-being though valiant attempts by others on their behalf might be made. Every visit is an opportunity for the visitor and the visited to grow in their personal spiritual well-being which strengthens the corporate local church body.

Ministers largely overlook the potential of home visitation. Many parishioners feel neglected by their church but will not express it to the pastor. However, they do tell others how long it has been since their pastor has been in their home. This greatly affects church growth as members who feel neglected stop attending church services.

### *Hospitality*

According to R. J. Krejcir, “hospitality is a willingness to share, with discernment, what God has given us, including our family, home, finances, and food. It is an attitude of stewardship, where we do not own anything because we are merely the caretaker for the real owner, God.” (1) He posits that God desires us to share his resources, and we comply out of reverence and gratitude to him. In the Bible hospitality is about welcoming strangers and not just friends. According to Emily J. Choge, in the NT (New Testament), the Greek word for someone who practices hospitality means “lover of strangers.” Discipleship in my view transcends the religious act of proclaiming the gospel. It has a social dimension. Unlike some Christians, who think that the social action agenda of the so-labeled liberal and biblical community of the so-called conservative are essentially incompatible, the true Methodists hold the view that social action is an integral dimension of biblical Christianity. The gospel has a social implication which, if effectively practiced, will enhance church growth in our local churches.

Hospitality is rooted so deeply in African societies that meals are not prepared for the exact number of people in the household, for there is always the possibility that someone may drop in to share a meal. When strangers come into the house, they must be offered something, even if only a cup of water. For this reason, if a church in Africa

wants to experience growth, it must necessarily practice hospitality, not grudgingly but willingly. In the Old Testament, those who showed hospitality to strangers were rewarded, while those who did harm to them were liable to judgment. Positive examples of the practice of hospitality include Abraham welcoming strangers by the oaks of Mamre (Gen.18:1-5), Lot welcoming the strangers before the destruction of Sodom (Gen.19), Rebecca (Gen.24), the daughters of Jethro (Exodus 2:16-20), and Abigail (1 Sam. 25). Those who withheld hospitality include the men of Sodom who wanted to assault Lot's guest (Gen. 19), the men of Gibeah (Judges 19), the Ammonites and Moabites who failed to show hospitality to Israel on their way from Egypt (Deut.23:3-6), and Nabal (1 Sam. 25).

The New Testament also values hospitality highly. Jesus was both a host who received strangers and a guest who received hospitality. He welcomed all at his table: feeding the hungry, healing the sick, and receiving social outcasts such as tax collectors and prostitutes. He instructed his disciples to give a blessing wherever they were received to show that he built hospitality into his mission.

The Epistles clearly teach that both church leaders and church members were expected to show hospitality (Rom. 12:13; 1 Tim., 3:2;5:9-10; Titus 1:8; Heb. 13:2; 1 Peter 4:9; 2 John 10-11). Choge believes that this hospitality contributed to the spread of the gospel. Though it is difficult in this modern era to practice hospitality because of bad people in our communities, the church cannot do otherwise because God expects his church to practice hospitality.



**Pastoral practices relating to church growth may not necessarily bring church growth.**

Ministers and lay leaders in churches that experienced decline indicated that evangelism, preaching, counseling, and teaching were leadership practices that related to church growth. However, the comparative analysis of their responses with the quantitative data actually revealed that these practices did not result in growth in their churches. This suggests that performance of pastoral practices alone may not bring church growth. There are other important factors and roles of ministers that may influence the growth of a church. When the roles and responsibilities of ministers are well understood and effectively carried out, churches grow.

***Pastoral leadership and calling***

One thing that is essential to being a leader in ministry is a clear call from God. An individual who is going to be a leader in church should know without doubt that he is called by God to ministry. Literature suggests that the call to ministry is a compelling invitation to cooperate with God in advancing his kingdom and building his church as a vocational pursuit (Earley and Gutierrez 117). The Bible makes it clear that those called to the office of pastor should not do it for any other reason than the fact that God has given them pure and holy desires to be leaders for him (1 Tim. 3:1; 1 Pet. 5:2). Ministers who see their leadership practices as calling normally perform their pastoral duties with enthusiasm and zeal.

In Christian leadership practice, the God factor cannot be underestimated. Before taking on a Christian leadership role, consideration needs to be given to the process of being called and chosen. The Christian in leadership needs to consider if they are simply

employed as leaders or called by God and by the community. Christian leaders urgently need to give time to reflect on their calling to understand that which defines their leadership.

### ***Spirituality of pastoral leaders and church growth***

As the minister is the leader and the nurturer of the church, his spirituality and spiritual power exerts a decisive influence upon church growth. Seung Il Kang believes that if a pastor has his spiritual power at a scant level, and has little power of the Holy Spirit, the members of the church will also be weak and far from gaining growth (20). The spirituality of ministers has a great influence on church growth. Carter explains that when researching pastoral leadership effectiveness, spirituality must be considered (261). According to Andrew Murray, in spiritual work everything depends upon prayer (8). In Acts 2:37-42, the Bible gives practical illustrations about the answer of prayer to church growth. In spite of this truth, ministers are apt to neglect the importance of prayer in church growth. Without prayer no change can take place in God's church. Prayer is certainly not the only act of leadership, but it is the indisputable common denominator of spiritual difference-makers in every generation and in any setting (Earley and Gutierrez 130). For pastoral practices to be effective enough to bring growth in churches, ministers must develop their level of spirituality.

### ***Pastoral leadership practice and implementation***

Most of the ministers and their lay leaders did not have any clear vision in terms of church growth for their churches, and were also afraid to take initiatives. Edwin H. Friedman has observed that to be a leader, one must both have and embody a vision of where one wants to go. It is not a matter of knowing or believing one is right; it is a

matter of taking the first step (179). At times, the leaders may have a clear vision but they are afraid to implement it. Though ministers and some lay leaders knew that evangelism, preaching, counseling, and teaching were leadership practices that related to church growth, they were not effectively implemented. I have observed that knowing and believing something is not as important as taking the first step to implement it.

***Biblical leadership practice and influence***

Literature reveals that definitions of leadership abound, but the best ones tend to focus on the relationship between the leaders' power, their influence, and their ability to facilitate change. Leaders of growing churches recognize that leaders can lead others only to the extent that they can influence them (Bennis and Nanus 19). Leaders who can influence others will continue to lead the church to greater numerical and spiritual heights. They forge ahead discovering newer and more creative ways that will enable the traditional church to grow. They realize that success begins with the understanding that leadership is really all about influence. Thus, influence becomes the basis upon which every other attribute builds. It is the key variable ensuring dynamic growth in the traditional church (Chaney 514). The performance of leadership practices by ministers alone may not bring needed growth in the church. Their ability to influence their members to follow them counts a lot. An effective pastor-leader learns how to follow God's leadership and teaches his or her congregation how to be effective followers as well (Malphurs and Mancini 44). Influence becomes the basis upon which every other pastoral practice builds. The more a minister is able to influence the members and the community, the more growth will be seen in the church.

*The pastoral leader must feed the members*

After the resurrection, Jesus and Peter in John 21:15-17 had a discourse. In that discourse Jesus asked Peter three times whether he loved him. Each time Peter affirmed that he did, and each time Jesus commanded Peter to feed or tend his sheep. Three times Jesus emphasized the need and importance of feeding the lambs. A pastoral leader can perform many practices but one thing he cannot afford to neglect is to feed the flock. A minister is responsible for feeding the members with the right kind of food that will enhance growth. A minister must know his members very well to know the type of food to give them.

**An essential link exists between effective pastoral leadership practices and church growth.**

This finding shows that pastoral leadership practices and church growth are closely related. Good and effective pastoral leadership practices have positive impacts on the growth of the church. Pastoral leadership is in itself a major factor in the growth of the church because all the activities in the church revolve around the pastoral leader. Leaders of growing churches recognize that a leader can lead others only to the extent that he or she can influence them (Bennis and Nanus 19). Leaders who can influence others will continue to lead the church to greater numerical and spiritual heights. Literature on pastoral leadership and church growth reveal that the most formidable obstacle to dynamic growth in the established church is the pastor who thinks negatively and who is pessimistic about growth opportunities. Churches experiencing dynamic growth have pastoral leaders who influence and catalyze their members into action for growth. A capable, competent, skillful, and Christ-centered pastoral leader will create an

enabling atmosphere for growth to occur in a local church. Dynamic growth occurs only in churches with catalytic leaders who plan and assume the responsibility for growth and then move the laity into action for growth. Catalyst leaders look in every direction possible for creative ways to propel the church into action for growth.

**Serving members and the community with love will make local churches grow.**

Research suggests that ministry in its purest sense is loving people. It is taking the love that Jesus has given to us and passing it on to others (Wiersbe and Wiersbe 155). It is only when pastoral leaders love their followers that they reflect the nature of Christ in them. Jesus the great Shepherd loved his own and loved them to the end. Rick Warren observes that loving the way Jesus did is the most overlooked key to growing a church (208). Jesus loved people unconditionally and, therefore, church leaders should do same in order to attract more people to the church. In the study, some ministers in the diocese were not serving and loving, visiting, and showing hospitality to members and the community especially those that were hurting and unhappy about their circumstances. Members will stop coming to church when they think no one cared about them and what they are going through. They need someone to give them attention. Ministers should learn to give attention to their members by visiting and showing them love. A genuine love for God and for people is a must for effective leadership that enhances church growth. Establishing and living out caring and meaningful relationships is key to ministry.

### **Ministry Implications of the Findings**

The findings of this research project can change how ministers in local churches view and engage in pastoral leadership practices. Ministers agree that effective pastoral practices enhance church growth. Ministers are encouraged to consider the wealth of information available in the literature and improve their pastoral practices for church growth. Since the literature and research reveal that a correlation exists between pastoral practices and church growth, ministers will have to discard the notion that the church as a spiritual entity does not need any human effort to make it grow. This change in perspective will begin to prepare ministers to improve their practices for growth in their churches. A change in perspective may lead to changes in practices. The following are the implications of the research findings.

Ministers should develop an effective practice of preaching by integrating the three integral components of effective preaching—biblical exegesis, engaging presentation, and life transformation. For the purpose of preaching to be achieved, the preaching ministry must be equipped with the necessary skills and practices. In order to achieve this, ministers should equip themselves through workshops and seminars on how to deliver effective and powerful preaching. Ministers should also acquire more knowledge on effective preaching by procuring relevant preaching books, Bible commentaries, Bible encyclopedias, Bible software, and Bible dictionaries to use for exegesis.

The effectiveness of a church's mission of winning souls largely depends on its ability to mobilize and train its people for evangelism. A deliberate, intentional, well-coordinated, and organized effort is needed to make every member a personal soul

winner, without which the Church will not grow and be productive. Evangelism and discipleship programs should be a part of every church using small groups so that every member of the church can be trained and sent into the communities to win souls. For the church where small groups are well managed, the gradual growth of the church can readily be seen. Through the small groups, members learn to love each other and to experience concrete training.

All church leaders must possess the fundamental skills necessary for effective performance in ministry. The church can do this by organizing workshops and seminars like the School of Continuous Theological Education for all ministers. I suggest, in addition to the need for keeping their theological education and skills up to date, that ministers need to hear good preaching, participate in lively worship, and engage in healing conversation. I recommend alternatives for continuing theological education that include theological renewal events. These will go a long way toward equipping ministers with proper and current skills for effective ministerial and pastoral practices.

Pastoral leadership practices such as serving and loving, hospitality, and visitation should be encouraged and performed by ministers to enhance church growth in the local churches. Stowell asserts that churches that build a caring, nurturing community, in this increasingly lonely and despairing world lay out one of the clearest and most compelling welcome mats to those outside their walls (186). People go where they can feel love. It is God's love attracts many to come to him. Pastoral leaders must not fail in loving the people God has entrusted to them to lead, feed, and protect. Love motivates the pastoral leaders to do all that they ought to do. If they love, they will guard. If they love, they will

guide. If they love, they will provide. If they love, they will give themselves for the sheep. Love will do it. Love is the vehicle on which church growth runs.

Intentional early morning prayers and weekly overnight prayers on church growth should be strongly encouraged and performed in the local churches. In 1 Corinthians 3:6, Paul says that “I planted the seed, Apollos watered it, but God has been making it grow.” This text strongly suggests that though ministers may perform effective pastoral practices, church growth comes from God. The role of the Holy Spirit is unique and critical in church growth. For this reason, churches should constantly pray for the power of the Holy Spirit to be released on churches for growth to occur. Church growth and the Holy Spirit are inevitably connected to each other. Therefore, in church leadership practices, the role of the Holy Spirit should be added on top of the elements.

### **Limitations of the Study**

The researcher selected ten churches for his sample from seventy-seven local churches in the Nkawkaw Diocese of the Methodist Church Ghana. The total participants selected for the study were one hundred and thirty (130) people, comprising of ten pastors and one hundred and twenty lay leaders; therefore, generalizability is limited. The findings may apply to local churches with similar average weekly attendance figures, settings, and representative structures. The average weekly attendance for the churches in the sample ranged from ten (10) to two hundred and fifty (250). Urban, suburban, and rural churches were selected for this project. Churches that are part of the Nkawkaw Diocese of the Methodist Church Ghana will have polities that resemble the sample. The outcomes of this research may also be generalized to churches of other denominations and contexts through inferential reasoning. One consideration regarding generalizability



is the culture that dominates church life and the surrounding community. The culture in the Eastern Region where churches in the Nkawkaw Diocese is located differs considerably from Ghanaian culture in the other 15 regions in Ghana and requires contextualization.

### **Unexpected Observations**

None of the ministers and lay leaders mentioned church administration as a practice contributing to church growth even though I see it to be a very important pastoral practice. Jesse Middendorf asserts that church administration is a leadership function and consists of the organization of the people and the church for the accomplishment of the objectives of the kingdom of God (85). A minister should be able to effectively run the day-to-day activities of the church. He or she should be able to organize both human and material resources for the smooth running of the church. Church leadership and administration are not optional components of a pastor's task. They are necessary to effective ministry. Middendorf asserts that a pastor may not be strong organizationally or administratively, but there are resources available to help pastors hone the skills and develop the principles of effective leadership (91). The success or failure of every church hinges on proper administration; if the minister organizes things well, the church will see growth. A church's success or failure hinges on properly administering the business and organizational aspects of ministry.

One other unexpected observation in the study was that none of the ministers or lay leaders indicated prayer as a pastoral practice. Prayer is the vehicle through which grace for ministry and growth is received. Without effective prayer, ministers work in vain. Kang believes that as the pastor is the leader and the nurturer of the church, his

spirituality and spiritual power exerts a decisive influence upon church growth (20). The prayer of the minister as a leader of the church affects church growth. The work of the pastor is also the work of God, which is necessarily accompanied by the work of the Holy Spirit. He postulates that if a pastor has his spiritual power at a scant level, and has little power of the Holy Spirit, the members of the church will also be weakened and far from gaining growth. The more pastoral leaders and their members are fully equipped with power through praying, the more there will be church growth in quantity.

### **Recommendations**

This project utilized two different instruments—one for pastors and one for lay leaders, which helped the researcher do a comparative analysis of responses for proper recommendation to be made. This study should serve as a springboard for future researchers who are interested in the field of pastoral leadership practices and church growth in local churches as there are still many issues that were unearthed in the field, but are beyond the scope of this work. More concrete results might be obtained through studies sampling a greater population portion. Increasing the diversity of participants might also lend greater depth and clarity. I would like to see other dioceses of the Methodist Church Ghana and other denominations follow up with a study nationally and internationally on the subject of pastoral leadership practices on church growth in local churches. Using the instrument in other contexts would create greater possibilities for diocesan and denominational comparisons.

### **Postscript**

This research project was initiated to solve a problem. I observed during my tenure as the Evangelism Coordinator of the Kumasi Diocese of the Methodist Church

Ghana that the growth of local churches largely depends on pastoral leadership practices. Within the Church of Jesus Christ, pastoral leadership is a vital factor. Many churches flourish or flounder based on the type of pastoral leadership provided. Effective leadership can be positive on the growth and effectiveness of every local church. I wanted to find out what pastoral leadership practices can positively affect church growth in churches in the Nkawkaw Diocese of the Methodist Church Ghana.

The problem of not having effective pastoral leadership practices in local churches is a real one which needs attention. Although some ministers contribute to the problem by not providing effective pastoral leadership practices to enhance growth, others understand the positive effects of pastoral leadership practices on church growth in the local church and therefore provide effective practices such as serving and loving, hospitality, and visitation to enhance growth in their churches. I am encouraged by the efforts being made by some of the ministers in the sample whose churches are growing. I believe strongly that if ministers in local churches will practice effective preaching, intentional discipleship, constant prayers, serving and loving their members, and equipping themselves with fundamental skills necessary for effective performance in ministry, local churches will grow to the glory of God. Through this research project, I discovered that many ministers know the significant role pastoral leadership practices play in church growth and have actually started equipping themselves. Local churches cannot continue to decline in vitality due to lack of effective pastoral leadership practices when ministers can actually do something about it. God expects his church to grow; therefore, ministers should seek the face of God through prayer for effective pastoral leadership practices to accomplish it.

## APPENDIX A

### PERSONAL INTERVIEW OF PASTORS (PIP)

October 2, 2018

Dear Pastor,

The purpose of the personal interview is to obtain information that would contribute to effective pastoral leadership practice for church growth in local churches. Your honest input is essential in this process of data collection. Please answer questions as honestly and completely as you can. In order to help participants understand what I mean by certain terms, here are the definitions of terms that I am using in the research project:

*Leadership:* The influence, the ability of one person to influence others to follow his or her lead (Sanders, *Spiritual Leadership* 27).

*Pastoral Leadership Practice:* The process of taking care of God's people by loving, serving, protecting, guarding, and guiding them through obedience and submission to God in order to achieve God's purpose on earth.

Thank you so much for your time and participation!

John Oppong-Yeboah

#### Background Questions

Age: ..... Name of current church: .....

Number of years in pastoral ministry: .....

Number of years at present church: .....

Number of churches you have served as lead pastor: ..... as staff pastor:

.....

Educational Level:

- ☐ High School
- ☐ Tertiary Institution
- ☐ Master's Degree
- ☐ Doctorate

1. What words would you use to describe yourself as a pastoral leader?
2. What pastoral leadership practices have you been practicing in your church?
3. What is your local church known for in the community?
4. How would you define effective pastoral leadership practice in the context of a local church?
5. What pastoral leadership practice do you consider as having positively impacted church growth?
6. How would you describe the attitude of your church members toward church growth?
7. What are your thoughts concerning the significance of pastoral leadership practice in the local church?
8. Does your church have an intentional plan in place for church growth?

**If you answered “Yes” to Question #8, please answer questions #9-#14. If you answered “No” to Question #8, please answer questions #15-#20.**

**Yes, an intentional church growth plan is in place.**

9. How would you describe this plan?

10. What resources have been most useful in the implementation of the church growth plan in your church?

11. How did you go about implementing your church growth plan?

12. How would you describe the structure or shape of the church growth plan in your church?

13. What obstacles have you faced or had to overcome in the process of implementing discipleship and church growth plan in your church?

14. How does your church measure the effectiveness of your church growth plan?

**No intentional plan:**

15. What are the primary reasons why an intentional plan for church growth is not in place?

16. What are the top five resources you have used to help you in your leadership role?

17. What areas of ministry are you most focused upon in your church (evangelism, spiritual growth, church administration, etc.)?

18. What obstacles have you faced or had to overcome in the process of fulfilling the church's mission?

19. How does your church measure its effectiveness in terms of church growth?

20. What suggestions, if any, would you like to be implemented in pastoral leadership practice to promote church growth in your local church?

## APPENDIX B

### LEADERSHIP PRACTICE QUESTIONNAIRE (LPQ)

October 2, 2018

Dear leader,

The purpose of the leadership practice questionnaire (LPQ) is to obtain information that would contribute to effective pastoral leadership practice and church growth in local churches. Your honest input is essential in this process of data collection. Please answer questions as honestly and completely as you can. In order to help participants understand what I mean by certain terms, here are the definitions of terms that I am using in the research project:

*Leadership:* The influence, the ability of one person to influence others to follow his or her lead (Sanders, *Spiritual Leadership* 27).

*Pastoral Leadership Practice:* The process of taking care of God's people by loving, serving, protecting, guarding, and guiding them through obedience and submission to God in order to achieve God's purpose on earth.

Please do the following with the attached Leadership Practice Questionnaire (LPQ):

1. Answer the fourteen statements on the Leadership Practice Questionnaire with your response ranging from 1-5
2. Answer the final six questions according to your thoughts and opinions
3. Give your honest responses, understanding that all data collected is confidential and no answers are required for any of the questions.
4. Turn in the Leadership Practice Questionnaire, making sure that it is legible, to

your pastor within two weeks of receiving it, along with a signed copy of your letter of informed consent.

Thank you so much for your time and participation!

John Oppong-Yeboah

**Background information**

Name of current church: .....

Number of years at present church: ..... Age:

.....

Educational Level:

☐ High School

☐ Tertiary Institution

☐ Master's Degree

☐ Doctorate

*For each of the statements below, circle the number that indicates the degree to which you agree or disagree.*

*1 = strongly disagree*

*2 = disagree*

*3 = neutral*

*4 = agree*

*5 = strongly agree*

*This inventory is confidential. Please answer as honestly as possible.*



- |     |   |   |   |   |   |   |
|-----|---|---|---|---|---|---|
| 1.  | The church has an intentional plan for church growth.   | 1 | 2 | 3 | 4 | 5 |
| 2.  | There is a sense of purpose and direction in reaching our community for Christ.   | 1 | 2 | 3 | 4 | 5 |
| 3.  | Pastor sets the direction for Church growth   | 1 | 2 | 3 | 4 | 5 |
| 4.  | Pastor takes time to plan for improving membership.   | 1 | 2 | 3 | 4 | 5 |
| 5.  | The pastor leads by example   | 1 | 2 | 3 | 4 | 5 |
| 6.  | Pastor leads collaboratively to encourage a deepening relationship with Jesus Christ through meaningful worship, fellowship, spiritual practice, and missional service. | 1 | 2 | 3 | 4 | 5 |
| 7.  | Pastor preaches and teaches the Gospel of Jesus Christ with passion and inspiration.  | 1 | 2 | 3 | 4 | 5 |
| 8.  | With the congregation, the pastor offers pastoral care, visitation and prayer.  | 1 | 2 | 3 | 4 | 5 |
| 9.  | Pastor encourages members to show a desire to share Christ with their friends?  | 1 | 2 | 3 | 4 | 5 |
| 10. | Pastor encourages creative and strategic ministry addressing the missional needs of the greater community and the world.  | 1 | 2 | 3 | 4 | 5 |
| 11. | Pastor equips persons for leadership and ministry by offering learning opportunities that   |   |   |   |   |   |

lead them into God's purpose through spiritual  
formation and discipline.

1    2    3    4    5

12.    The church is committed in prayer and  
financially to world missions.

1    2    3    4    5

13.    A good percentage of the church budget is  
designated for missions.

1    2    3    4    5

*In this section give brief answers to each question*

14.    Has there been an increase of mission outreach and services in your church?  
Give some examples.

.....  
.....  
.....  
.....  
.....

15.    Has your worship service attendance increased in this year? If yes, why? If  
no, why not?

.....  
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.....  
.....

16. In this year, has your church made new disciples for Jesus Christ for the transformation of the world? Please give some examples of this fruitful outcome!

.....  
.....  
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.....  
.....

17. Which areas of ministry does your pastor perform well? Please list them.

.....  
.....  
.....  
.....  
.....

18. Which of these ministries have impacted positively on church growth in your local church? Give examples.

.....  
.....  
.....  
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.....

19. What would an ideal pastoral leadership practice that promotes church growth consist of?

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.....

20. What improvements, if any, would you like to be implemented in pastoral leadership practice to promote church growth in your local church?

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**APPENDIX C**  
**INFORMED CONSENT LETTERS**

John Oppong-Yeboah  
P. O. Box 47,  
Kwahu Mpraeso,  
Eastern Region.

October 15, 2018

Dear Pastor:

I am a Reverend Minister at Mpraeso and a Doctor of Ministry student at Asbury Theological Seminary. Currently I am in the dissertation phase of the DMin program and am investigating the effect of pastoral leadership practice on church growth in local churches in the Nkawkaw Diocese of the Methodist Church Ghana. The purpose of the study is to obtain information regarding effective pastoral leadership practices on church growth in local churches. In order to obtain the necessary information for this study, I am using two instruments to collect data. The first is an open-ended personal interview of pastors (PIP).

The second instrument is a Leadership Practice Questionnaire to be completed by twelve lay leaders in each church participating in the study. I need churches representing different sizes, geographic locations, and financial strength in order to represent local churches from across the diocese fairly. Therefore, your church has been selected as one of the twenty churches to be studied.

The benefits of participating in the study are that you will be able to increase

awareness in your church and across the diocese about pastoral leadership practice. You will contribute to future pastoral leadership practice employed by local churches and the diocese. Foreseeable risks that may be involved are minimal, since confidentiality is ensured for participants and the total time required from any participant is about an hour, at the most. I am asking that you consider participating in this research.

Here is what it will involve from you:

1. Agreement to answer thirteen open-ended questions and one Yes-No question concerning pastoral leadership practice in your local church, delivered to you in person, and to have responses completed within two weeks of receiving the survey.
2. Selection of twelve lay leaders from your church to complete a twenty item questionnaire (Leadership Practice Questionnaire) followed by four general questions concerning pastoral leadership practice. In the event that twelve lay leaders may not be readily available, church board members may be selected.
3. Hand delivery of letters of informed consent, cover letters, and the Leadership Practice Questionnaire to the twelve lay leaders chosen to participate in the research project. These copies will be given to you in person and respondents are to send them back to you within two weeks after they have received them.
4. Mailing the twelve Leadership Practice Questionnaire response sheets back to me in the enclosed self-addressed, stamped envelope within four weeks of having received them, along with the twelve, signed copies of the letter of informed consent.

5. Calling or e-mailing me with any questions you may have during the month of data collection in which you and your church are involved in the research project.

Here is what I agree to do:

- I. Keep your personal interview responses, the responses from the twelve lay leaders whom you select, as well as the identity of your local church confidential. Names of churches and participants are stored only in double locked files on my computer or in double locked file drawers. No names will be used in the dissemination of research findings.
- II. Factor each response received into the procedures for data analysis.
- III. Supply you with a summary of my research findings.
- IV. Answer any questions you may have during the process of data collection and analysis.

By signing below, you acknowledge your:

- A. Understanding that participation in this research study is voluntary, that you are free to not answer the survey and to not answer any questions that you do not want to answer, and
- B. Agreement to participate in the study according to the terms listed above.

.....  
Signature

.....  
Date

## **INFORMED CONSENT LETTERS**

John Oppong-Yeboah

P. O. Box 47,

Kwahu Mpraeso,

Eastern Region

October 15, 2018

Dear Lay Leader,

I am a Reverend Minister at Mpraeso and a Doctor of Ministry student at Asbury Theological Seminary. Currently I am in the dissertation phase of the DMin program and am investigating the effect of pastoral leadership on church growth in local churches in the Nkawkaw Diocese of the Methodist Church Ghana. The purpose of the study is to obtain information regarding effective pastoral leadership practices for church growth in local churches. In order to obtain the necessary information for this study, I am using two instruments to collect data. The first is an open-ended personal interview of selected pastors (PIP). The second instrument is a Leadership Practice Questionnaire to be completed by twelve lay leaders in each church participating in the study. I need churches representing different sizes, geographic locations, and financial strength in order to represent local churches from across the diocese fairly. Therefore, your church has been selected as one of the twenty churches to be studied.

The benefits of participating in the study are that you will be able to increase awareness in your church and across the diocese about pastoral leadership practice. You will contribute to future pastoral leadership practice employed by local churches and



diocese. Foreseeable risks that may be involved are minimal, since confidentiality is ensured for participants and the total time required from any participant is about an hour, at the most. I am asking that you consider participating in this research.

Here is what it will involve from you:

1. Agreement to answer twenty-eight statements on a Leadership Practice Questionnaire with your responses ranging from 1-5. These statements are followed by four general questions. You are not required to answer any of the questions.
2. Giving your honest responses, understanding that all data collected is confidential.
3. Turning in Leadership Practice Question response sheets that are legible to your pastor, within two weeks of receiving it, along with signed copies of this letter of informed consent.
4. Calling or e-mailing me with any questions you may have during the month of data collection in which you and your church are involved in the research project.

Here is what I agree to do:

1. Keep your responses, as well as the identity of your local church confidential. Names of churches and participants are stored only in double locked files on my computer or in double locked file drawers. No names will be used in the dissemination of research findings.
2. Factor each response received into the procedures for data analysis.
3. Supply your pastor with a summary of my research findings.
4. Answer any questions you may have during the process of data collection and

analysis.

By signing below, you acknowledge your:

1. Understanding that participation in this research study is voluntary, that you are free to not answer the survey and to not answer any questions that you do not want to answer.
2. Agreement to participate in the study according to the terms listed above.

.....

Signature

.....

Date

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